DOCUMENT RESUME

ED 091 303 SO 007 520

AUTHOR Stone, Frank A.
TITLE Armenian Studies for Secondary Students, A Curriculum Guide.
INSTITUTION Connecticut Univ., Storrs. World Education Project.
PUB DATE 74
NOTE 55p.

EDRS PRICE MF-$0.75 HC-$3.15 PLUS POSTAGE
DESCRIPTORS Annotated Bibliographies; *Area Studies; Cultural Pluralism; *Culture; *Ethnic Studies; Evaluation; *Humanities; Immigrants; Instructional Materials; Interdisciplinary Approach; *Middle Eastern Studies; Minority Groups; Questioning Techniques; Resource Materials; Secondary Education; Teaching Methods
IDENTIFIERS Armenians; *World Education Project

ABSTRACT

The guide outlines a two to six week course of study on Armenian history and culture for secondary level students. The unit will help students develop an understanding of the following: culture of the American citizens of Armenian origin; key events and major trends in Armenian history; Armenian architecture, folklore, literature and music as vehicles of culture; and characteristics of Armenian educational, political and religious institutions. Teaching strategies suggested include the use of print and non-print materials, questioning techniques, classroom discussion, art activities, field trips, and classroom visits by Armenian-Americans. The guide consists of the following seven units: (1) The Armenians in North America; (2) Sketches of Armenian History; (3) Armenian Mythology; (4) Voices of Fiction and Poetry; (5) Armenian Christianity; (6) Armenian Fine Arts; and (7) Armenian Political Aims. Instructional and resource materials, background sources, teaching strategies, and questions to stimulate classroom discussion are provided for each unit. (Author/RM)

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED 091303

ARMENIAN STUDIES FOR SECONDARY STUDENTS

A Curriculum Guide

Prepared by

Frank A. Stone

WORLD EDUCATION PROJECT

School of Education
University of Connecticut
Storrs, Ct. 06268

- 1974 -

SP DD 7 520

ED 091303

ARMENIAN STUDIES FOR SECONDARY STUDENTS

A Curriculum Guide

Prepared by
Frank A. Stone

WORLD EDUCATION PROJECT
U-32, School of Education
The University of Connecticut
Storrs, Ct. 06268

- 1974 -

PREFACE

These units of study have been designed to be used in secondary level World Studies courses. They might be part of the instruction about the Middle East in a social studies program. If greater stress is placed on studying the Soviet Union, much of this material could also be used when the students are getting acquainted with the Soviet Republics of the Caucasus. Another utilization could be within a broader humanities framework, where the emphasis that has been placed on Armenian art, literature and music would make this an appropriate curriculum. Sometimes multicultural American ethnic studies are being taught in a particular high school, and these units also lend themselves to this approach.

From two to six weeks might be devoted to Armenian Studies in most high schools. Within a year-long World Studies program, the two weeks on Armenia might follow this sequence:

Day 1	Introduction Film, "Historical Armenia"	Day 6	Armenian Legends and Myths
Day 2	Armenian History	Day 7	Armenian Poetry
Day 3	Armenian History	Day 8	Armenian Fiction
Day 4	Armenian Christianity	Day 9	Armenian Art and Architecture
Day 5	Aims of Armenian Politics	Day 10	The Music of Armenia

A longer six week module of study about Armenia would allow for greater depth:

Week One: Armenians in North America and Armenian History

Week Two: Armenian Christianity and Community Activities

Week Three: Rudiments of the Armenian Language

Week Four: Armenian Literature

Week Five: The Arts of Armenia

Week Six: Exploring Armenian Music

In New England, along the north Atlantic coast, in greater Detroit or Chicago, or in southern California many communities contain native speakers of Armenian who can assist with the teaching. This is also true around Montreal and Toronto in Canada. There are usually Armenian Apostolic Churches that are willing to receive visitors

and help American young people who have other heritages to have a better appreciation of oriental Christianity.

I have received generous assistance from several organizations while preparing this curriculum guide. I especially wish to thank the Armenian Educational Council, Inc., the Armenian Relief Society, and the National Association for Armenian Studies and Research, Inc. The material has benefitted from the advice, knowledge and criticism of many people. But it wouldn't have been written at all without the help of Mrs. Stella Rustigian, who lent me items from her personal collection, and Mr. Kevork Esayan, who tested out parts of these units in a module taught at the E.O. Smith High School in Storrs, Connecticut. However, none of these organizations or persons are responsible if errors in fact or interpretation have been made. Any mistakes will be corrected in subsequent editions, if the users of this guide will be kind enough to identify them.

The motive for preparing this curriculum guide was to encourage American high schools to teach Armenian Studies. American youth ought to have the opportunity of getting to know this fascinating ethnic community in their midst: that of Armenian-Americans. Although there aren't very many Armenians in the total population of the world, this little nation has made extraordinary contributions to civilization. These units of instruction are a small salute to their pluck and accomplishments. By making use of them, any high school teacher ought to be able to introduce Armenian Studies. After reviewing what Armenians have done, I hope that most teachers will want to. Any information about the experiences people have had with secondary level Armenian Studies will certainly help improve this guide, to make it as useful a tool as possible.

Frank A. Stone
World Education Project, U-32
School of Education
The University of Connecticut
Storrs, Ct. 06268

CONTENTS

PREFACE i

OBJECTIVES OF THE UNIT 1

THEMATIC DEVELOPMENT 2

Theme

I THE ARMENIANS IN NORTH AMERICA 3

II SKETCHES OF ARMENIAN HISTORY 12

III ARMENIAN MYTHOLOGY 23

IV VOICES OF FICTION AND POETRY 25

V ARMENIAN CHRISTIANITY 33

VI ARMENIAN FINE ARTS 39

VII ARMENIAN POLITICAL AIMS 46

CHARTS AND LISTS

ASPECTS OF ARMENIAN-AMERICAN ETHNICITY . . . 7

HIGHLIGHTS OF ARMENIAN HISTORY, A Chronology 17

ARMENIAN-AMERICAN PERIODICALS 32

ARMENIAN HOLIDAYS 38

A DISCOGRAPHY OF ARMENIAN MUSIC 43

A QUIZ ON THE "ARMENIAN QUESTION" 47

OBJECTIVES OF THE UNIT

Developing Major Understandings regarding:

1. Awareness of the American citizens of Armenian origin who live nearby.
2. Key events and major trends in Armenian history.
3. Armenian architecture, folklore, literature and music as vehicles of culture.
4. Characteristics of Armenian educational, political and religious institutions.

Enhancing Other Areas of Learning:

The unit is designed to communicate information on:

1. The location and role of historical Armenia in the Middle East.
2. Causes of the Armenian "diaspora".
3. Armenian immigration to North America and the places where sizeable Armenian communities are now located.
4. Armenian contributions to civilization and to the growth of the United States.
5. Relations between Armenian-Americans and Soviet Armenia.

THEMATIC DEVELOPMENT

Each unit theme is developed by suggesting:

1. Key Questions
2. Learning Strategies
3. Instructional Materials
4. Background Sources

A list of the vocabulary that has been introduced in each thematic unit has been provided.

The study should utilize basic generalizations regarding similarities among all the peoples of the world:

1. Basic human needs, desires and aspirations underlie man's work and effort.
2. People's choices are based on the options that are available in their environment and the impact which their historical situation makes on them.
3. Change and conflict are universal.

The uniqueness of human societies should be recognized in other generalizations.

1. The style of life which each cultural group develops is a manifestation of its particular experiences and outlook.
2. Every ethos has its own traditions, customs and widely held beliefs.
3. The resources and technology which a people possess cause special conditions of production, transportation, distribution and consumption.

Theme One

THE ARMENIANS IN NORTH AMERICA

Who are some noted Armenians likely to be familiar to high school youth in America?

Who hasn't heard of Ara Parsigian, head football coach at the University of Notre Dame, or watched Mike Connors (Krikor Micheal Ohanian) star in Mannix? William Saroyan, the author and playwright, and Arleen Francis, T.V. personality, may be somewhat less familiar. But you have probably seen portraits that were taken by Yousuf Karsh, the Canadian photographer, or listened to the artistry of Lucy Ishkanian, the concert pianist. These celebrities are all North Americans of Armenian descent. They are members of an ethnic community that numbers over 500,000 in the United States and Canada. There are an estimated five and a half million Armenians in the world, most of whom live in Soviet Armenia, elsewhere in the Soviet Union, or in the Middle East.

When did the first Armenians come to America? What events caused the main waves of Armenian immigration to the New World? Where have the main Armenian settlements in North America been located?

The Earliest Armenian Immigrants

When did the first Armenians land in America?

Although most Armenian-Americans settled here late in the nineteenth or early in the twentieth century, the first Armenians came to America in colonial days. Armenians had joined the colony of Virginia as early as 1618. They were recruited by Captain John Smith, who valued their silk producing skill. They also knew how to make soap, tar and glass. These items were all valued for trading with the Indians in order to obtain raw materials. "Martin the Armenian" is mentioned in several documents of this period. A native of Persia, it is known that Martin later became a British subject. He had to go to court in 1622, however, when the customs officials

tried to charge him double duty on some toboacco he was importing, by claiming that he was an alien. He won his suit, and obtained the preferential treatment due to a subject of the British King. Later, Martin even was made a member of the Virginia Company's Standing Committee in London.

Again in 1653, one of the Virginia colonists brought over two Armenians from the Ottoman Empire to start a silk industry in the New World. Also, we know that a Hungarian Armenian named Stephan Zadon visited the Church in Cambridge, Massachusetts in 1682. He later reported his impressions of the Massachusetts Colony to the Archbishop of Canterbury. He explained in that letter that, due to the Turkish campaigns in the Balkans, he had been unable to return to Hungary.

Another Armenian immigrant during the colonial era was the Rev. Peter Tustian, who was sent by the Church of England Missionary Society to South Carolina in 1719. He later moved up to Maryland, but there were probably other Armenians in the Carolinas. Georgia, having been established as a place for religious refugees, is also almost sure to have attracted some. Thomas Corwin, a Governor of Ohio and the Secretary of the Treasury prior to the Civil War, belonged to another Armenian family that came to America in the colonial days as refugees from Hungary.

The Second Period of Armenian Immigration

What brought Armenians and Americans into closer contact early in the 19th Century?

The predominantly Congregationalist, American Board of Commissioners for Foreign Missions sent their first representatives to the Ottoman Empire in 1820. These Yankee missionaries quickly concentrated their educational, medical and religious activities on the Christian minorities, whom they hoped to influence in order to enlighten the orthodox and oriental churches so that they would become instruments for evangelizing the Muslims. In 1834, Khachadour Osganyan, a pupil of the famous Seminary at Bebek, near Istanbul, came to the City College of New York.

Osganyan eventually became a writer for the NEW YORK HERALD TRIBUNE and published The Sultan and His People in 1857. This was the first book written by an Armenian-American in English to be printed in the United States. Another Armenian studied medicine at Princeton University in 1837 and in 1841, the Rev. Haroutune Vahabedian was enrolled at Union Theological Seminary in New York. He later was elected a Patriarch of the Armenian Apostolic Church.

Christopher der Seropian, a medical student at Yale University after 1843, is credited with having invented the black and green inks that are used on American paper currency. In all, more than fifty-five Armenians came to the United States between 1850 and 1870, usually as students. After 1870, the flow of young Armenians to American shores increased, largely because of the extensive network of American missionary schools that had been opened all over Anatolia. For example, the flourishing Armenian community in New Jersey was begun by eight men. Yale Divinity School and the Hartford Theological Seminary in Connecticut educated many Armenian youths. And Massachusetts became a small Armenian center with little communities developing in Boston, Lawrence, Lynn and Worcester.

The Third Wave

What caused the large Armenian immigration at the turn of the century?

Widespread unrest and massacres in Turkey after 1895 forced thousands of Armenians to find refuge in the United States. Over 70,000 Armenians came to America in the first four years after the Ottoman Government's progroms against them began. Most of these people settled on the East coast in Massachusetts, Rhode Island, Connecticut or New York. This movement was interruped for a time by World War I, but between 1920 and 1931 more than 26,000 additional Armenians reached the United States. Since 1931 Armenian immigration has never stopped, but it is difficult to estimate its size because Armenians are usually listed as citizens of the land from which they

have migrated: Egypt, France, Lebanon, Iraq, Iran, Syria or Turkey; for the most part.

Worcester, Massachusetts was undoubtedly the original center of Armenian culture in the United States. The first Armenian Apostolic Church in North America was founded there in 1888. The first Armenian Evangelical Church in this country, The Church of the Martyrs, was also established in Worcester in 1892. It was the "wire mill" of the Washburn and Moen Corporation that originally attracted Armenians to the city. Although the work there was heavy and the pay low, no capital and very little English was needed for the job. Until 1920 most of the Armenians in Worcester considered themselves to be temporary residents. They saved as much of their wages as they could, hoping to return to their homeland as soon as conditions improved there.

What events removed the last hope that Armenians would be able to go back to their homeland?

It was the genocide that killed more than a million Armenians between 1915 and 1917 that slammed shut the hope of being able to return home. When the free Armenian Republic lost much of its land to the Kemalist Turks and then was taken over by the Soviets in 1920, the last ray of hope flickered. It was now apparent that the Armenians were in the United States to stay

Although 92.1% of the immigrant Armenians had been literate in their own tongue, a much higher percentage than found in many other groups of immigrants, they now had a pressing need to learn English. At the same time, they didn't want the process of Americanization to wipe out their distinctive cultural heritage. So a number of educational societies were established in this country to assist Armenian youth and teach the American-born about their Armenian legacy. Although many Armenians reached America destitute as refugees from the Ottoman plan to exterminate them, most of them succeeded in adapting to their new homeland and were quickly back on their feet. A lot of the older Armenian-Americans who are still alive belong to this generation and can describe their experiences as newcomers to the United States.

ASPECTS OF ARMENIAN-AMERICAN ETHNICITY

Six Armenian-American communities in southern New England were surveyed in 1972. These are some of their characteristics, according to data and estimates that were furnished by local parish leaders.

COMMUNITY:	Boston MA.	Hartford CT.	Lawrence MA.	N.Britain CT.	Providence R.I.	Worcester, MA.
QUERY:						
Total size of the local Armenian Apostolic parish.	1000	400	1500	500	-	900 families
Their origin:						
Turkish Armenia	60%	100%	50%	60%	80%	60%
Syria-Lebanon	25%	-	38%	15%	5%	15%
Soviet Armenia	5%	-	2%	20%	2%	10%
Europe	10%	-	10%	3%	10%	10%
Elsewhere	-	-	-	2%	3%	5%
Homes in which Armenian is in Daily use.	10%	10%	25%	20%	50%	20%
Armenian-Americans under 30 who are bi-lingual.	10%	10%	75%	50%	50%	15%
Those who are bi-cultural: American and Armenian.	10%	20%	75%	50%	50%	25%
Is there an Armenian Day School?	No	No	No	No	Yes	No
Its enrollment?	-	-	-	-	9	-
Are there classes in Armenian culture and language outside of the public school?	Yes	No	Yes	Yes	Yes	Yes
Enrollment?	15	-	25-40	30	?	125

The respondents mentioned eight problems of youth being able to preserve their Armenian ethnic identity:

Their ignorance of the Armenian language.
Lack of knowledge about national history and culture.
Fear of being considered "alien".
The indifference of "Americanized" parents.
Inter-faith marriages (Armenian Apostolic - non-Armenian)
Separation from proximity to other Armenian-Americans.
Lack of qualified instructors.
Limited financial resources.

---

[1] Barbara M. Stone, A SURVEY OF THE EDUCATION OF ARMENIAN-AMERICANS IN SOUTHERN NEW ENGLAND. (Storrs: Unpublished Seminar Paper, 1972.)

SOME APPROACHES TO TEACHING ABOUT THE ARMENIANS IN NORTH AMERICA

Invite your students to read copies of John C. O'Brien's, "Mike (Ohanian) Connors from Sudden Fear to Mannix to Stardom", ARMENIAN DIGEST 2(5-6), November-December, 1971, pp. 100-110. Copies of this journal can be purchased from T.& T. Publishing, Inc., G.P.O., Box 678, New York, N.Y. 10001. The students could reflect on questions such as:

How does the author believe that Joe Mannix embodies Armenian qualities?

One Mannix episode in which Joe goes back to Fresno, California in order to work on a case is recounted. How have Armenian-Americans and Mexican-Americans been portrayed in it? Are these valid interpretations? (Some students may recall having seen this program.)

What do you surmise led Ohanian to adopt Connors as his stage name?

Distribute the account of how Peter-Paul "Mounds" came into being. It has been excerpted from Constance McL. Green's, HISTORY OF NAUGATUCK, CONNECTICUT. (Naugatuck, Ct.: - , 1948), pp. 250-251.

Why might an Armenian immigrant go into the candy business in Connecticut?

Can you identify any characteristically Middle Eastern aspects about the ways this company was established and the adversity of the depression surmounted?

Poll the students to find out how many of them previously knew that they were biting into an Armenian confection when they ate a mounds bar. Why does ethnic difference in our products become emphasized or ignored?

Some students might be interested in learning about the work of the Calvin Kazanjian Foundation, begun by second generation leaders of Peter Paul's, which has pioneered in the field of ecoromic education.

If a community of Armenian-Americans is located in the vicinity, your students might prepare a sketch of this ethnic group by gathering information on:

(1) What changes in the conditions of their homeland caused this group of people to relocate here?

(2) When did the first Armenian immigrants come to the community? Why were they attracted to this particular place?

(3) What conflicts between their native style of life and the new American situation did they experience?

(4) What are the present characteristics of Armenian-Americans in this area?
   a. Where do they live?
   b. Where do they work?
   c. What institutions have they established?
   d. How do they cooperate with Americans of diverse ethnic origins?

Use the data provided in ASPECTS OF ARMENIAN-AMERICAN ETHNICITY on p. 7 to discuss some of the issues of cultural assimilation versus ethnic preservation.

What factors might account for the differences in the number of Armenian-American young people who can speak their ancestral tongue in the various communities? (See item 4)

Is it possible to be bi-cultural but not bi-lingual?

What are some alternative approaches to preserving an ethnic heritage?

Discuss the problems that the smaller sub-cultures in the United States encounter in attempting to acculturate their youth.

The students in many high school classes come from diverse ethnic backgrounds and they may be able to compare perspectives on cultural dilemmas by comparing their own experiences with those of Armenian-Americans.

Invite students to read Roger Ricklefs' article: "A sense of Identity: Small Ethnic Groups Enjoy Revived Interest in Cultural Heritages", WALL STREET JOURNAL, July 10, 1973, pp. 1, 21.

How has the notion of "identity" changed in recent years?

What role are ethnic churches playing on the multicultural scene in the United States?

Are the problems that are mentioned in the article unique to Armenian-Americans or are they generally true of all of the smaller ethnic communities?

SOURCES ON ARMENIANS IN NORTH AMERICA

THE ARMENIANS IN MASSACHUSETTS. Boston: Armenian Historical Society, 1937.

Bouscaren, Anthony T. INTERNATIONAL MIGRATIONS SINCE 1945. N.Y.: Frederick A. Praeger, 1963. See tables on p. 138, and p. 140.

Grigorian, Siran "Armenians in America: A Sociolinguistic Perspective", THE ARMENIAN REVIEW 24(3-95), Autumn, 1971, 37-55.

Jones, Maldwyn Allen AMERICAN IMMIGRATION. Chicago: University of Chicago Press, 1960.

Kherlopian, D.G. "Armenians Today", MIDDLE EAST FORUM 37(3), March 1961, 13-17.

Koenig, Samuel IMMIGRANT SETTLEMENTS IN CONNECTICUT: THEIR GROWTH AND CHARACTERISTICS. Hartford: Connecticut State Department of Education, 1938. Contains a sketch of Armenians in Connecticut.

Malcolm, M. Vartan THE ARMENIANS IN AMERICA. Boston: Pilgrim Press, 1919.

Tashjian, James H. THE ARMENIANS OF THE UNITED STATES AND CANADA. Boston: Armenian Youth Federation, 1947.

Yessian, Mark R. "The Political Assimilation of First Generation Armenians in the United States", ARMENIAN DIGEST 2(5&6), Nov.-Dec., 1971, 127-33.

PETER PAUL: ARMENIAN CANDY-MAKERS

The story of Peter Paul, candy-makers now known from one end of America to the other, reads like a Horatio Alger or Nick Carter "penny-dreadful." The founder of the company was an Armenian immigrant by the name of Peter Halajian who landed in the United States in 1890. Thrift in time established him as propietor of a small chain of candy stores in Naugatuck and Torrington, Connecticut, where he sold confectionary and ice cream of his own making. Because his customers found difficulty in pronouncing his Armenian name, he legally adopted the English equivalent, Peter Paul. Since separately owned little candy kitchens in various Connecticut towns had scant chance of ever amounting to much, in 1919 Peter Paul, in the face of some ridicule, persuaded five Armenian friends to pool their interests with his to organize a candy manufacturing firm in New Haven. By 1922 the business had grown to such an extent that more space was needed, but New Haven bankers were not interested in backing the expansion. At this point a Naugatuck bank through the efforts of the local Chamber of Commerce agreed to make a loan, and Peter Paul moved to Naugatuck. On an open hillside on the road toward Bethany the company erected a fine-looking, well-lighted, brick factory and installed modern machinery. Within two years' time the bank loan was repaid with interest.

Through the twenties the company's business grew steadily as Peter Paul "Mounds", the company's first product and always its best-selling, became better known and more popular. Most of its growing list of employees were also stockholders. The death of its founder in 1927 failed to halt the company's expansion, for Peter Paul's able brother-in-law, Calvin Kazanjian, took up the reins of management. But the depression brought reverses until company officers took drastic action based on their conviction that, out of $200,000,000 candy sales in the United States in 1932, Peter Paul could net a larger share. They discarded the tin-foil wrapping, repackaged "Mounds" in cellophane, and then set the price of a package of two at a nickle, the former price of one. Within a month sales began to rise. By 1935 when many manufacturers were just beginning to recover from the depths of their slump, Peter Paul had doubled its employment over the 1932 figure, doubled its plant capacity, and declared a 100 per cent stock dividend. To the astonishment of old residents, Naugatuck in the minds of thousands of Americans came to mean the home of Peter Paul.

BIOGRAPHICAL AND FICTIONAL ACCOUNTS

Many students will appreciate the conditions and experiences of Armenian immigration to North America best by reading personalized descriptions of it, rather than depending solely on objective sources. Four books of this kind can especially be recommended.

Hartunian, Abraham A. NEITHER TO LAUGH NOR TO WEEP.
Boston: Beacon Press, 1968. 205 p.

This is the autobiography of an Armenian Protestant pastor in Turkey between 1895 and 1922 who survived, and succeeded in reaching the United States with his family. The English translation of the Armenian original was made by the author's son.

Housepian, Marjorie A HOUSEFUL OF LOVE.
New York: Random House, 1957. 222 p.

Readers get acquainted with an Armenian extended family that has settled in New York through the eyes of a second generation daughter. Many details of their style of life and outlook are lovingly recounted.

Mardikian, George SONG OF AMERICA.
New York: McGraw-Hill Book Company, 1956. 312 p.

An Armenian immigrant who became famous as the owner of Omar Kayyam's Resturant in San Francisco tells of his experiences. The book gives a rich description of Armenian-American life in California.

Saroyan, William MY NAME IS ARAM.
New York: Harcourt, 1940.

The Dean of Armenian-American writers of fiction has included a great deal of autobiographical material in this delightful collection of stories about growing up in Fresno, California in the 1920's.

Theme Two

SKETCHES OF ARMENIAN HISTORY

Armenians call themselves "Hai", a name derived from Haik, the son of Togarmah, whom legend identifies as their founder. This explains why they call their country Haiastan and why "Haigazian" has been used to designate several famous Armenian institutions as being for and of "the sons of Haik." Despite this traditional explanation of their origin, modern Armenians are believed to be the products of a more gradual process of social evolution. However, there can be no doubt about their being an ancient people, as the word Armina used to designate this nation and Arminiya applied in reference to its people have even been discovered in cuneiform inscriptions dating from the reign of Darius Hystapes, the ruler of Persia between 522 and 486 B.C. In these accounts, the Persians seem to have been describing a series of Indo-European invasions into the region of present-day Erzincan in Turkish Anatolia. The newcomers later spread into the highlands that are located farther to the East.

These early movements in the twelfth century B.C. brought to this region of the Middle East a people called the Muschki. They worshipped the God, Tarku. Possibly, it is from their Tarku cult that the legendary personage, Togarmah, stems. Later, when the Armenian nation had accepted Christianity, this hero figure was made a Biblical character by associating him with Togarmah, son of Gomer, son of Japheth, the son of Noah. Originally, then, the proto-Armenians were devotees of the God, Tarku. These Muschki were followed into this area of Anatolia by the Phrygians and their relatives, the Achchenazians and Arimaians. Still later, in the second half of the seventh century B.C., another tribe known as the Arimi entered this same general territory. The modern name, Armenia, come from the historic clan appelation of these Arimi.

These nomadic invaders didn't push their way into an empty land. The territories within which they now succeeded in establishing themselves had previously been held by Allarodian and Japhetic tribes. Over the common people had ruled an elite that was known as the Hains. All of these diverse social elements combined to create a new society known as the Urartian in ancient Assyrian inscriptions. In a process that was somewhat similar to the one that occurred much later during the Norman conquest of Britain, where the customs of the French invaders blended with native Anglo-Saxon traditions, the migratory Aryans who had come into Asia Minor now joined their heritage to that of the aboriginal peoples of the area to form the Urartu civilization. The Armenians as we know them in history are the results of these merging cultural streams. Their Aryan ancestors may have originated in Thrace, or perhaps Thessaly; while the Urartians, themselves, seem to have been a Caucasian people. So, at the dawn of their national history, Armenians were a blend of the West and the East.

Throughout the centuries, the geographical location in which Armenians live has always created several types of difficulty for them.

One commentator describes their homeland by saying:

> Armenia proper is a land of towering mountains, a majestic natural fortress which extends its ramparts from the Transcaucasian plain to the Anatolian plateau, from the Black Sea to the plain of Mesopotamia.

A sort of Swiss highland in the Middle East, like its European counterpart, Armenia lay at the junction of many trade routes. Just as its own population had been forged by East and West encounters, so too the Armenians often found themselves caught up in Oriental and Occidental conflicts.

At one point, the Armenians were vassals of the Medes when this empire was under attack by the Scythians and the Assyrians. In 333 B.C., Armenian military units were included in the Persian army that was defeated by the Macedonians led by Alexander the Great. As a result of the Greek triumph, Armenia was first incorporated into the Macedonian, and later into the Seleucid Empires. Similarly, at another time, Armenia found itself a pawn in the conflicts between Parthia and Rome, in those of the Persian Sassanids with Byzantium, and in the struggles of the Muslims who were fighting against their Crusader opponents.

This long history of social turmoil continued after the Armenians came under Ottoman Turkish rule when the Sultan's troops conquered Constantinople in 1453 A.D. The Armenians found themselves occupying the borderland lying between the regions that were firmly under Ottoman control, and those territories in which Persian and Russian rule held sway. At the same time, much of this land was now shared with another subject people, the Kurds. Having been one of the first states to have officially accepted Christianity, the Armenians were in tension with the Kurds who, at least nominally, had converted to Islam. Added to their local difficulty was the fact that the Armenians often found themselves torn between the policies of their Ottoman rulers, and the interventions of various European powers, each of whom nurtured dreams of an empire in the Middle East.

Their mountain ranges and secluded valleys affected the Armenians in yet another way. The topography and the ethnic diversity of the area that they inhabited produced a degree of social isolation. It also encouraged the initiative and individuality for which Armenians have always been noted. At the same time, however, this context is probably reflected in the tendency of ambitious Armenians to leave the homeland seeking better opportunities elsewhere. It also contributed to the problems that Armenians have long experienced in achieving a sense of national unity and political cooperation. They were often prevented from banding together on a large scale for the common defense. Being rugged mountaineers, Armenians have always struggled for their personal freedom. But their frontier location which caused them to be under the rule of three diverse and often hostile powers, retarded the growth of a consensus and cohesiveness.

The Armenian Carpet

Young Armenian-Americans today stand on a "carpet" that is composed of all the historical movements that have affected their people. Although many of the events that make up this Armenian shared consciousness have taken place more recently than did the destruction and loss of the Jewish Kingdoms of Judah and Israel, yet striking parallels can be drawn between the Jewish experience and the fate of the Armenians. Similar to the Jewish diaspora, there is also a worldwide diffusion of Armenian communities. Armenians and Jews both experienced twentieth century genocides. Similar to the growth of political Zionism, which culminated in the establishment of the State of Israel, Armenians have also formed political movements to re-establish and re-vitalize their homeland. Whether the present Armenian Republic in the Soviet Union adequately meets their desire of national restoration is a topic warmly debated in Armenian circles.

Aside from the various communities of the Armenian diaspora located outside of Asia Minor, there have been four distinct Armenian states located on Middle Eastern soil next to the Caucasus. Two of these; Greater and Lesser Armenia, existed in ancient times. Greater Armenia was composed of fifteen provinces within a region that is east of the Euphrates River, surrounding the snow crowned slopes of Mount Ararat. This is the mountain on which Noah's ark is thought to have come to rest, and has always been a holy spot in Armenian eyes. Most of the important archeological sites of this people, such as Ani, Armavir and Artaxata, lie within the boundaries of Greater Armenia. Etchmiadzin, the historic center of the Armenian Apostolic Church, and Erivan, which also goes back to antiquity and is now the political capital of the Soviet Armenian Republic, are also within its former bounds.

Lesser Armenia was in the region that was just to the West of the larger Armenian State. In ancient times it was wedged in between the Kingdom of Pontus on the Black Sea and Cappadocia to the South. Greater Armenia was in the Persian sphere of influence during a long period of its history, while Lesser Armenia was more often a Byzantine dependency. Being under separate rulers, Greater and Lesser Armenia were considered as distinct states by the ancient writers. Although the kings of Greater Armenia did strive to achieve unity between the two, this goal was actually accomplished only for a short time during the reign of Tigranes the Great (95-56 B.C.)

Waves of cultural imperialism swept over the intellectuals of Greater and Lesser Armenia even before the Christian era. For example, nearly two centuries of Persian domination from 518 until 330 B.C. left its mark. Although there was relative economic prosperity, many Armenians adopted Persian customs and the Persian tongue became the language of their elite. After this era when much of Armenia was turned toward the East, came centuries when she was oriented toward the West. When the Macedonian phalanxes marched across Asia Minor at Alexander's command, they obliterated Persian domination. Almost over night Armenian became a province in the Macedonian Empire, in touch with Hellenistic culture and exposed to European civilization.

The Armenian notables quickly adapted to their new situation. They now spoke Greek rather than Persian, but the new order took a lot longer to penetrate and be diffused among the common people. Most of them still maintained their oriental style of life. When the Christian religion was formally adopted by the Armenian ruler in 301 A.D., the nation was still culturally divided between its nakharars or feudal lords, whose allegiance was with the West, and the agrarian masses who had remained traditional Easterners.

Strains of this basic cleavage re-occurred in succeeding centuries. During the Bagratid Dynasty (886-1045) the East-West controversy was between those Armenians who were Arab partisans and others who preferred to rely on the Byzantine Greeks. Nor was the problem solved when the Byzantines conquered the Armenian capital, Ani, in 1045. They were followed by the invading Seljuk Turks who snaffed out the political independence of Greater Armenia in 1064.

The third historic Armenian state was established within a short time of the Seljuk invasion from the West and the descent of the Mongols from the East. This free enclave called "New Armenia" lay to the South of the Taurus Mountains along the Mediterranean coast of Anatolia. It stretched in a broad curve approximately two hundred fifty miles from the present town of Antalya over to the site of modern Iskenderun. Although it survived for three centuries (1080-1375), the "New" or Cilician Armenia also soon found itself in the midst of renewed East-West strife. It became the battle ground for the Seljuk Sultans of Konya when they fought the Egyptian Mameluke rulers. The Mongols swept over the little state from the East, and the Crusaders from Europe marched through it on their way to redeem the Holy Land. The Armenians allied themselves with the Crusaders, but there was an internal controversy between the French oriented nobility who were quite ready to accept a Roman Catholic establishment similar to that granted to the Maronite community in the Lebanon, and the common folk who remained stubbornly loyal to their historic Apostolic Church. When Cilician Armenia's fortress capital at Sis, (today called Kozan) fell to Mameluk invaders in 1375, "New Armenia" also passed into history as a free nation.

Greater Armenia had been conquered by Tamerlane and his Tartars in 1405. Then, in 1514, the Ottoman Turks led by Sultan Selim I added most of its former lands to their Empire in order to create a buffer between themselves and their Safavid Persian rivals. For over a century, Turks and Persians contested each other in the struggle to get all of the Armenian morsel. In 1639, however, the spoils were divided in a treaty. A smaller Persian Armenia was formed containing the ancient sacred site at Etchmiadzin, alongside of the larger Turkish Armenia. Split between these Shiite and Sunni Muslim powers, the Armenians looked for some Christian state that would intervene on their behalf.

One group of Armenians dreamed of achieving autonomy under the auspices of the Czar of Russia. Others hoped to get backing from Europe. They thought that the Pope, France, or possibly Great Britain might come to their aid. In the early years of the nineteenth century the Transcaucasus was conquered by Russia. As a result, many of the

Armenians who had formerly been under Persian or Georgian rule, became the subjects of the Romanoff Czars. Their position as a minority in a border province of Czarist Russia, although somewhat better than that of the Armenians who lived in the Ottoman Empire, was still a lot less than they had hoped for.

The Turkish Sultan's Armenian subjects were observing the rise of national aspirations among other Ottoman Christian minorities. In 1821 the Greeks were able to break away in order to form an Hellenic Kingdom. Soon, the Bulgarians and other Balkan peoples were following their lead toward autonomy. Of course, these movements aroused the antagonism of Ottoman authorities, who realized that their empire was crumbling. The Russo-Turkish War that ended in 1878 was one more disaster for the Ottomans, who believed that the Czar had been abetted by Armenians. More of the Ottoman Armenian provinces had to be ceded to Russia; but the Turks neither forgot nor forgave this military disgrace at their back door.

The Armenian nationalists, contending with the fact that their people were politically divided between Russia and Turkey, found it almost impossible to launch a concerted rebellion. Instead, they were forced to try to accomplish their goals by obtaining the backing and intercession of European powers. As a result, the regime under whose rule they were forced to live accused the Armenians of disloyalty. Some three hundred thousand were killed in 1895, for example, when the Ottomans feared that they might achieve a degree of autonomy. In 1909, another thirty thousand Armenians were massacred in Cilicia. Fearing a Russian invasion and jealous of the dominant economic position that Armenian merchants frequently occupied in their realms, in 1915 a mass deportation of all the Armenians in Asia Minor was ordered by the Ottoman junta. The Ottoman Empire was then at war with England, France, and Russia; the traditional friends of the Armenian cause, which doubtless influenced this decision to end the "Armenian Question" once and for all. As a direct result of official Ottoman policies, carrying out well documented prior plans, a third genocide resulted. Between one and two million Armenians lost their lives.

These tragic events are all woven into the Armenian carpet of today. Although they happened over fifty years ago, the perspectives of most Armenians and Turks are still shaped by them. The great genocide of 1915, following all of the previous progroms against Armenians, was the chief motivation for Armenian migration from Turkey. We can now clearly understand why so many Armenian communities were planted in North America. About a half million citizens of Armenian descent now live in the United States and 25,000 more are Canadians. In addition, more than 100,000 Armenians are now citizens of Argentina, Brazil, Chila and Uruguay in South America. In the Middle East, there are at least 350,000 Armenians in Syria and Lebanon, some 200,000 in Iran, and smaller communities exist in Egypt (UAR), Iraq, Jordan and Kuwait, as well as Cyprus. A few Armenians are now in Israel, and perhaps as many as 250,000 still live in Turkey. Another 280,000 Armenians are citizens of European countries; most of them in Bulgaria, Roumania or France. Even Australia and India have Armenian communities numbering in the thousands. Of course, the largest concentration of Armenians is now in the Soviet Union, where 3,800,000 reside; 2,350,000 of these in Soviet Armenia. Altogether, there are now about five and a half million Armenians in the world.

HIGHLIGHTS OF ARMENIAN HISTORY

A Chronology

BEFORE CHRIST

15th century	The emergence of the Kingdom of Hayasa, whose people, the Hays, are considered to be one of the two most ancient sources of modern Armenians.
12th century	Indo-European tribes, called Armens, invade and settle on the Armenian plateau, forming the second group of forebearers.
9th century	Urartian Kingdom is organized as a powerful rival of Assyria. "Armenia" is the Latinized version of the Old Testament form "Ararat" for Urartu.
835-825	Van, the capital of Urartu, is built and an Urartian script and literature is developed.
782	The foundation of Erebuni (modern Yerevan, the capital of Soviet Armenia).
6th century	The Armenian tongue was adopted by both Hays and Armens, thus forming an Armenian nation.
518	Urartu falls before the power of Darius I, King of Persia, after three centuries as a "world power".
518-330	The Persian (Achaemenian) rule with local autonomy for Armenia is ended with the conquest of Alexander the Great.
312-189	Armenia, along with Media and Persia, is incorporated into the Hellenistic Seleucid Kingdom.
189	Artashes I founds an independent Armenian dynasty that continued until 16 A.D.
187	Artashad, the new capital of Armenia, is built on the bank of the Araxes River.
95	Tigran II rules Armenia from 95-54 B.C., bringing it to the zenith of its power as a major force in the Middle East.

ANNO DOMINI

16-66	After the fall of the Artashesian Dynasty, the Parthians and Romans contend with each other for control of Armenia, which is now ruled by foreigners.
66	Trdat I is crowned King of Armenia in Rome by Nero, beginning the Arshakunis Dynasty (66-387 A.D.).
301	Christian is accepted as the official Armenian state religion by King Tiridates III, who was converted by St. Gregory the Illuminator.
355-385	Armenia is the battleground of a "Thirty Years War" between the Byzantine and Persian Empires. The land is ruined and Armenia is partitioned between Byzantium and Persia.

404	The Armenian alphabet is invented by Mesrop Mashdots.
449-481	Persian pressured to renounce Christianity in favor of Mazdaism are resisted by the Armenians. In 451 A.D. the Battle of Avarayr is fought over this issue, with the Armenians led by Vartan Mamigonian. Although the Armenians are overwhelmed on the battle field, they tenasciously maintain their religion.
481-483	Armenia revolts against Persia in alliance with Georgia, led by Vahan Mamigonian, and her autonomy and religious freedom are restored in the Treaty of Navarsak.
536-539	An abortive rebellion against Byzantine rule causes that portion of Armenia to be re-organized as an ordinary Byzantine province.
640-863	The Arabs invade Armenia and much of the country is pillaged by the Arab and Byzantine armies. At last, Armenia is recognized by the Caliphate as an autonomous vassal state under its native governor, Ashot Bagratuni.
885	Ashot Bagratuni becomes the King of Armenia, starting the Bagratuni dynasty (885-1045), an era of economic prosperity and cultural revival.
1048	The Seljuk Turks invade the Armenian highland, ending the previous well-being. The Armenia capital, Ani, falls to them in 1064.
1080	An Armenian principality is established in Cilicia by Ruben, an exiled nobleman.
1097	The first Crusaders arrive in Cilician Armenia.
1236	The Armenian plateau is invaded by the Mongols.
1266	Mamluks from Egypt attack and ravage Cilician Armenia.
1375	The Kingdom of Cilician Armenia comes to an end with the death in exile of its last king, Levon V Lusignan.
1453	The Byzantine Empire is conquered by the Ottoman Turks who now rule from Constantinople. As the Ottomans extend their power, more and more Armenians come under Turkish rule. In 1555 the former Armenian territory in the East is partitioned between Turks and Persians.
1768-1813	After half a century of warfare between Russians and Persians, the northeastern parts of Armenia are incorporated into Czarist Russia.
1828-29	In a Russo-Turkish War the Russians expand into formerly Ottoman controlled territory where many Armenians live.
1876-78	During another Russo-Turkish War most of traditional Armenia is taken over by Russia, but joint British-German diplomacy forces the Russians to withdraw back to Ardahan and Kars.

1885	The Armenakan Party is formed by Armenians in Marseilles, France.
1887	Armenians in Geneva, Switzerland establish the Hunchakian Party.
1890	The Dashnak (Armenian Revolutionary) Federation is founded in Tiflis, Georgia.
1895-1896	Widespread Armenian massacres in the Ottoman Empire kill some 300,000 people.
1909	About 30,000 Armenians lose their lives in the Cilician province of Adana.
1914-1916	More than one and a half million Armenians are killed or deported on orders from the Ottoman authorities in the first systematic genocide in modern history.
1918	A small portion of traditionally Armenian territory is proclaimed an independent, democratic Armenian Republic, with its capital at Yerevan.
1920	Soviets take over the Armenian Republic as part of the USSR.
1921	The Armenian Liberal Democratic Party is set up at Constantinople, which is then occupied by the Allies.
1922-1923	The Kemalist victory followed by the establishment of the Republic of Turkey destroys Armenian hopes for sovereignty.
1939	The province of Hatay, containing the port of Iskenderun, is ceded by France to Turkey, forcing about 250,000 Armenians to emigrate from there to Syria, Lebanon or the U.S.
1968	The 2750 Jubilee of Yerevan (Erebuni).

ANCIENT ARMENIA

Geography and Resources

THE HISTORICAL BOUNDARIES

Armenia occupied an area of some 180,000 square miles. Georgia was to the north, Caucasian Albania (modern Azerbaijan) on the northeast, Persia (Iran) to the east, Mesopotamia to the south and Pontus, Cappadocia and Cilicia to the west.

Armenia formed a political and commercial bridge between East and West.

MOUNTAINS

The country was spotted with high peaks that are of volcanic origin.

Great Ararat, more than 17,000 ft above sea level.
Lesser Ararat, 12,840 feet above sea level.
The Alagöz (Arakadz), 14,000 feet above sea level on the north of Mt. Ararat.
The Bingöl Dagh (the mountain of a thousand lakes), 12,165 feet above sea level.
Mount Sipan, 14,000 feet above sea level.
Mount Nimrud, 13,000 feet above sea level.

To the South, Armenia was sealed off and protected by the Kurdish Mt. chain which forms a wall 13,000 to 16,500 feet above sea level.

LAKES

The Lake of Van forms an inland sea covering an area of 3733 square kilometers.
The Lake of Sevan takes up an area of 1416 square kilometers.

RIVERS

The Araxes and its tributaries, the Arpa Chai, the Ani, the Silav abd the Karpi-Chai.
The main branch of the Euphrates River, called the Aradzani.
The Jorokh.
The Kura, and its tributaries, the Tepet, Pambak and Tzoraked.

CLIMATE

Ringed with mountains, most of this territory is dry. However, differing altitudes and conditions produce a variety of growing seasons. On the whole, summers are short and hot, while the winters are long with severe cold and plenty of snow.

NATURAL RESOURCES

Metals: copper, gold, iron, silver, tin.
Large quantities of marble, granite and reddish "tufa" stone.
Salt mines
Arsenic, borax

IMPORTANT CITIES

Ani, Armavir, Artaxata (Ardashad), Dvin, Erzeroum, Erzinjan, Kharpert, Mush, Nakhichevan, Tigranagerd, Van.

SOURCES ON ARMENIAN HISTORY

Two publications might be ordered in quantity for use as basic student texts.

ARMENIA: AN ABRIDGED HISTORIC OUTLINE OF ITS CHURCH AND PEOPLE. New York: The Diocese of the Armenian Church of America, 1964. 72 p.

This is a well illustrated booklet. Part II, "A Brief Outline of Armenian History" could accompany this unit, and Part I, "A Brief History of the Armenian Church" the unit on Armenian Christianity. Order from the Diocese of the Armenian Church of America, 630 Second Avenue, New York, N.Y. 10016 or Book Department, National Association for Armenian Studies and Research, 175 Mt. Auburn St., Cambridge, MA. 02138. $2.00

Bucher, Henry, Jr. "The Armenians: A Revolution that Failed" in THE THIRD WORLD: MIDDLE EAST. West Haven, Ct.: Pendulum Press, 1973, pp. 104-120.

Although it gives some historical background, the focus of this article is on events of the early decades of the 20th Century. Other Middle Eastern minorities are also sketched in this paperback text. Order from Pendulum Press, Inc., Academic Building, Saw Mill Road, West Haven, Ct. 06516. $1.45

Atamian, Sarkis THE ARMENIAN COMMUNITY: The Historical Development of a Social and Ideological Conflict. N.Y.: Philosophical Library, 1955.

Bryer, Anthony "The Armenian Dilemma", HISTORY TODAY 19, May 1969, 345-52.

Gaidzakian, Ohan ILLUSTRATED ARMENIA AND THE ARMENIANS. Boston, 1898.

Hovannisian, Richard G. ARMENIA ON THE ROAD TO INDEPENDENCE, 1918. Berkeley: University of California Press, 1967.

Kherlopian, D.G. "Armenians Today", in MIDDLE EAST FORUM 37(3), March 1961, 13-17,48.

Kurkjian, Vahan M. A HISTORY OF ARMENIA. N.Y.: Armenian General Benevolent Union of America, 1964.

Lang, David Marshall ARMENIA, CRADLE OF CIVILIZATION. London: George Allen and Unwin, Ltd., 1970.

Lynch, H.F.B. ARMENIA: TRAVELS AND STUDIES, Vol. I and II. Beirut: Khayat Book and Publishing Co., 1965.

Macler, Frederic "Armenia", in THE CAMBRIDGE MEDIEVAL HISTORY, Vol. 4. N.Y.: Cambridge University Press, 1923, pp. 156-81.

Manandian, Y.A. A BRIEF SURVEY OF THE HISTORY OF ANCIENT ARMENIA. No publisher or copyright date given.

Maryan, Yuri "Armenian People at Work", in USSR ILLUSTRATED MONTHLY 1(52), January 1961, 13-17. A map of Soviet Armenia in color also appears in this issue on p. 9.

Morgan, Jacques de THE HISTORY OF THE ARMENIAN PEOPLE. Boston: Hairenik Press, no copyright date.

Nersessian, Sirarpie der ARMENIA AND THE BYZANTINE EMPIRE. Cambridge, Mass.: Harvard University Press, 1945.

-----' THE ARMENIANS. New York: Praeger Publishers, 1970.

Noonan, John "Van!", ARAMCO WORLD MAGAZINE 24(2), March-April, 1973, 16-25. Illustrated with color prints.

Pasdermajian, Hrand "Armenia and Its Inhabitants", THE ARMENIAN REVIEW 11(2-42), Summer, July 1958, 69-82.

-----, "History of Armenia", THE ARMENIAN REVIEW 11 (3-43), Autumn, November 1958, 143-50.

-----, "An Outline of the Economic History of Armenia", THE ARMENIAN REVIEW 2(4-8), Winter 1949-50, 5-10.

Piotrovsky, Boris B. THE ANCIENT CIVILIZATION OF URARTU. N.Y.: Cowles Book Company, Inc., 1969.

'The Road to Ani", NATURAL HISTORY, 80 November 1971, 63-73. Illustrated with color prints.

Sanjian, Avedis K. THE ARMENIAN COMMUNITIES IN SYRIA UNDER OTTOMAN DOMINATION. Cambridge, Mass.: Harvard University Press, 1965.

Sarkiss, Harry J. "The Armenian Renaissance: 1500-1863", in THE JOURNAL OF MODERN HISTORY 9(4), December 1937, 433-48.

Sarafian, Vahe A. "Armenian Population Statistics and Armenian Political Realities Today", THE ARMENIAN REVIEW 11 (1-41), Spring, April 1958, 78-84.

Saharouni, Suren "On the Origins of the Armenians" THE ARMENIAN REVIEW 13(1-49), Spring, May 1960, 55-78.

Totomiantz, Vahan "The Role of Armenians in World Civilization", THE ARMENIAN REVIEW 12(2-46), Summer, July 1959, 3-14; 12(3-47), Autumn, October 1959, 22-30; and 12(4-48), Winter, February 1960, 72-84.

Tumanyan, Akop "Karastan, Land of Rock and Stone", in SOVIET LIFE 3(138), March 1968, 17-20. This was a special issue that was largely devoted to Soviet Armenia.

FILMS

HISTORICAL ARMENIA. J. Micheal Hagopian, Producer for the Armenian Educational Council. 16 m., color, sound.

This is a filmed account of a trip made by a group of Armenian-Americans in 1967. Beginning in Istanbul, sites in Cilician Armenia at Adana and Aintep are shown. Then a visit to Kharpert (Harput), Bitlis and Aght'amar, Van, Kars and the site of Ani is portrayed. The film ends with footage in Soviet Armenia. Order from Dr. V.L. Parsegian, Armenian Educational Council, North Hall, R.P.I., Troy, N.Y. 12181.

WHERE ARE MY PEOPLE, J. Michael Hagopian, producer. 16 m., color, sound. A survey of the Armenian cultural heritage is followed by a powerful portrayal of the 1915 genocide and its aftermath. Order from Atlantic Productions, Inc. 850 Thousand Oaks Blvd., Thousand Oaks, California 91360 (805) 495-2790

SLIDES

ARMENIAN CULTURE, 100 2 x 2 color slides on art, architecture, education, history and literature with scenes in Lebanon, Jerusalem, Syria, Turkey and Soviet Armenia. May be borrowed for educational use. Order from the World Education Project, U-32, School of Education, University of Connecticut, Storrs, Ct. 06268.

MAP

THE HISTORICAL MONUMENTS OF SOVIET ARMENIA (Reprint NAASR, 1971) $1.00
Order from the National Association for Armenian Studies and Research, Inc., 175 Mt. Auburn Street, Cambridge, Mass. 02138. NAASR also has several colorful posters of historical persons and sites available for sale.

Theme Three

ARMENIAN MYTHOLOGY

What is the background of modern Armenian literature?

The literary experience of the Armenian people has evolved during three main eras:

(1) The oral stage, when it was transmitted by word of mouth without being written down.

(2) The eras of manuscript and scribal literature.

(3) The period of relatively "mass circulated" printed literature.

The next chapter on "Voices of Fiction and Poetry" concerns some of the printed materials. However, many beautiful and insightful works have come down to us from the two earlier periods. Especially, because these are such rich sources of ethnological information, many high school students will enjoy exploring selections from the earlier Armenian literature.

For example, Armenians produced folk epics such as the Ardashes-Satenig and David of Sassoun Stories. These works illustrate the overlap between history, literature and myth, There were also the Armenian singers and tellers of lyric tales, called the Koosan, who popularized folk traditions and made the Grabar dialect the common tongue of the Armenian people in that day.

How did adopting the Christian faith affect literature?

When Christianity became the state religion of Armenia, this had a great influence on the local oral literature. From about 301 to 405 A.D., during the century before the Armenian alphabet was invented, Greek and Syriac made an important impact on intellectuals. Armenian religious leaders had to read the Bible in these tongues, and it was also in these languages that they read commentaries explaining the sacred text. But clashes were growing between the native Armenian culture that was rooted in oral traditions, and the foreign, Christian civilization that had been recently adopted. Being written in alien languages and couched in complex, abstract concepts; the new faith was in danger of being the possession of only an elite.

Armenian cultural survival and the popularization of Christianity required that an indigenous alphabet be invented. The person who is credited with having accomplished this work is a priest, Mesrob Mashdotz. St. Mesrob devised the Armenian alphabet in 405-6 A.D. and he immediately began translating the Book of Proverbs into the peoples' language, using the new script. The entire Armenian oral tradition could now be set down, but the criteria for choosing what ought to be preserved came from applied Christianity. In fact, many of the traditional folk elements were "baptized" and gradually incorporated into Armenian Christianity.

The creation of the Armenian alphabet ushered in the Vosgotar or the first "Golden Age" of Armenian literature. It was a time of great activity in the field of translation. But many original works in a variety of genres were also produced; such as songs, poetry, canon law, religious polemics and historical-philosophical studies. This first "Golden Age" lasted from about 425 until 475 A.D.

Since that first flowering of Armenian written literature, over the centuries there has been a rich flow of creative expression. It is possible to describe all of the succeeding eras of Armenian literary activity to high school students, but unfortunately there isn't a good anthology containing sample works translated to English for them to explore. For this reason, it is suggested that teachers concentrate on the fine collections of folk epics and lyric tales that have been prepared in English and have great appeal for readers of all ages.

SELECTED SOURCES

Mardiros H. Ananikian, "Armenian Mythology" in John Arnott MacCulloch, (ed.), THE MYTHOLOGY OF ALL RACES, Vol. VII. Boston: Archeological Institute of America, 1925, pp. 7-100.

Information about nature worship, heroes, the realms of spirits and monsters, cosmogomy, eschatology and religious evolution is contained in this article.

Zabelle C. Boyajian, (comp.) ARMENIAN LEGENDS AND POEMS. New York: Columbia University Press, 1958.

An excellent article entitled "Armenia: Its Epics, Folk-Songs and Medieval Poetry" by Aram Raffi is contained in this volume, pp. 125-191.

Armen Jerejian, "Armenian Legends", ARMENIAN DIGEST 2(5-6), November-December, 1971, pp. 134-135.

A.K. Shalian (ed. and trans.) DAVID OF SASSOUN: THE ARMENIAN FOLK EPIC IN FOUR CYCLES. Athens, Ohio: Ohio University Press, 1964.

Leon Surmelian, APPLES OF IMMORTALITY: FOLKTALES OF ARMENIA. London: 1968.

Another similar anthology of materials is Charles Downing, (trans.) ARMENIAN FOLKTALES AND FABLES. N.Y.: Oxford University Press, 1972.

Leon Surmelian, DAREDEVILS OF SASSOUN. Denver: A. Swallow, 1964.

Warren S. Walker and Ahmet E. Uysal, TALES ALIVE IN TURKEY. Cambridge, Massachusetts: Harvard University Press, 1966.

Armenian legends and mythology make an attractive area for individual student investigations. These might be developed into short skits or dramatizations, as well as reports.

Theme Four

VOICES OF FICTION AND POETRY

==========

Michael Ghazarian Nalbandian was born in Russian Armenia in 1830. He got his education at the University of St. Petersburg and worked as a teacher, journalist and author. His political views caused him to be arrested by the Czarist police and he spent three years in prison. Then he was exiled to the province of Sarakov, where he died in 1866 of a lung disease that he had caught in jail. For a long time the Russian authorities prohibited Armenians from having pictures of Nalbandian, but his portrait with his famous poem "Liberty" printed around its margin was secretly circulated among them. Here is an English translation of that poem.

Questions

How were the values and aspirations of Armenians expressed by their poets?

Would the customs of child rearing to which the poet alludes inhibit personal freedom?

What does Nalbandian believe is the origin of human freedom? Is it a "natural right"?

Text

LIBERTY

by Michael Ghazarian Nalbandian
(1829-1866)

This poem has been removed for copyright reasons.

What types of restrictions on freedom does the poet allude to in these lines?

Is Nalbandian arguing for personal autonomy or national independence? Why must he run the risk of being hung?

Hovhannes Toumanian was born in the village of Dsegh in the Lori region of Armenia in 1869. Although he got very little formal schooling, he was able to educate himself. Famous as a translator as well, Toumanian's stories and poems have always been popular with Armenian readers. Several collections of them exist in English. After the massacres, Toumanian committed himself to relief work among his people. He died in 1922.

REST IN PEACE

Hovhaness Toumanian
(1869-1922)

To what events is the poet referring?

This poem has been removed for copyright reasons.

What was this "great conflagration"?

Can you interpret these allusions to the Armenian landscape and the liturgy of the Armenian Apostolic Church?

Where are the places mentioned in the poem? What point is the poet making?

How does Toumanian explain the genocide of his people?

Do subsequent events in world history lend support to this charge of man's inhumanity to man?

Identify the allusions in the imagery of these lines.

The next two poems were written by younger Armenian-American poets.

POEM FOR MY FATHER

David Kherdian

"This poem has been removed for copyright reasons."

Interpret the nature of the conflict between the generations that is conveyed by this poem.

THE FATHER

Hagop Missak Merjian

"This poem has been removed for copyright reasons."

How are perspectives contrasted in this brief, contemporary poem?

SOURCES

Antreassian, Jack, (ed.) ARARAT: A DECADE OF ARMENIAN-AMERICAN WRITING. N.Y.: Armenian General Benevolent Union of America, Inc., 1969. "Poem for My Father" is on p. 230 and "The Father" on p. 233. A selection of contemporary Armenian-American poetry is on pp. 225-58.

Blackwell, Alice Stone ARMENIAN POEMS. Boston: Robert Chambers, 1917. 284 pp. Several of the biographical sketches draw on this source.

Boyajian, Zabelle C. ARMENIAN LEGENDS AND POEMS. N.Y.: Columbia University Press, 1958. An excellent overview of Armenian folklore and verse is contained in this volume.

ARMENIAN FOLK FESTIVAL AT THE NEW YORK WORLD'S FAIR: 1964-65. Zabelle Boyadjian's translation of "Liberty" and "Rest in Peace" were reproduced from this brochure which contains other verse as well.

STRATEGIES FOR TEACHING THE ARMENIAN LITERARY EXPERIENCE

Interaction groups could read samples of Armenian writing in English translation. It will probably help to make this study more meaningful if the students first decide what aspects of these works they will particularly emphasize. They might compare the settings, explore characterizations, trace the imagery and explore the types of conflicts that occur. Several copies of each title will be needed for class use, depending on how many students are involved and which materials appeal to them.

Sarkis Ashjian (trans), CLASSICAL ARMENIAN SHORT STORIES. Beirut: Aramazt Publishing House, 1959. 169 p.

This inexpensive paperback collection contains twenty-one stories.

Gladys Yessayan Cretan A GIFT FROM THE BRIDE. Boston: Little, Brown and Company, 1964.

Written for younger children, this is a picture book with a story about life in an Armenian village in eastern Anatolia. High school students might enjoy looking through it and reading it to younger brothers and sisters.

Arra M. Garab, (ed.) HOVHANNES TOUMANIAN: A SELECTION OF STORIES LYRICS AND EPIC POEMS. New York: T. & T. Publishing, Inc. , 1971. Paperback, $2.95 192 p.

A biographical sketch of this famous author, six short stories from his pen, sixteen poems and nine tales make up this little volume.

Richard Hagopian FARAWAY THE SPRING. New York: Scribners, 1952.

A poor Armenian family that struggles to overcome their condition in a Boston tenement is the subject of this novel. Setrak Dinjian, the main character in the book, is a factory worker, and the book gives many insights into his problems and perceptions.

Richard Hagopian WINE FOR THE LIVING. New York: Scribners, 1956.

The Aroian family faces the tragedy of having their two daughters marry "odars" (non-Armenians) in this novel.

Leon Z. Surmelian I ASK YOU, LADIES AND GENTLEMEN. New York: Dutton, 1945. 316 p.

Viewed autobiographically through the eyes of a sensitive youth, experiences of massacre and deportation are recounted in a way that makes the human spirit triumph over disaster.

Mischa Kudian, (trans), Hovannes Toumanian, THE BARD OF LOREE. London: Mashtots Press, 1970. $4.50 119 p.

Published to commemorate the Toumanian centenary, fourteen poems, three stories and a tale are included in this book.

Emmanuel Vardandyan THE WELL OF ARARAT. New York: Doubleday, 1938.

Set in an Armenian village in Persia, this is the story of a traditional wedding seen thriugh the eyes of Sassoon, an adolescent boy who is awakening to his own sexuality.

Franz Werfel THE FORTY DAYS OF MUSA DAGH New York: The Modern Library, 1934.

Although the author of this famous novel wasn't an Armenian, he provided a graphic and exciting account of the struggle for survival in the Hatay region near the town of Antioch. These events have become renowned among Armenians, and some of the people who experienced them, or their children, may now be living in your community.

William Saroyan's stories and novels are all good reading as examples of contemporary Armenian-American writing. As a source for a class discussion, one story can be especially recommended. It is William Saroyan, "The Boy with the Big Nose", BOYS' LIFE, October 1972, pp. 35-37, 65. The hero, Ash Bashmanian, has a problem and the way it is solved give insights into issues of conformity, prejudice and stereotyping.

INFORMATION SOURCES ON ARMENIAN LITERATURE

Suren Agababyan, "Notes on Prose" in the SOVIET LITERATURE MONTHLY, No. 3, 1966, pp. 149-61. This was a special issue devoted to the literature and art of Soviet Armenia. It contains nine essays, and article about Armenian poetry and verses by a dozen contemporary poets. There are sketches on Avetik Issakyan, Egishe Charents and Axel Bakunts.

"Armenian Literature" in ENCYCLOPEDIA BRITANNICA, Volume 2. Chicago: Encyclopedia Britannica, Inc., 1972. pp. 427-8.

"Armenian Literature" in Harri Jünger, (ed.) THE LITERATURES OF THE SOVIET PEOPLES (A Historical and Biographical Survey) New York: Frederick Ungar Publishing Co., 1970. pp. 44-48. There are also short articles on specific Armenian authors in this volume.

"Armenian Poetry" in SOVIET LIFE 3(138), March 1968, p. 16. This was a special issue on Armenia: Modern and Ancient that contains poems by Yegishe Charents (1897-1937), Ovanes Shiraz (1914) and Paryur Sevak (1924).

Nona Balakian THE ARMENIAN-AMERICAN WRITER New York: Armenian General Benevolent Union of America, 1958. 30 p. $1.00

Sketches the main works of Armenian-American authors, and has pictures of these literary figures.

David Fiks, "The Saga of Armenia's Lost Manuscripts", THE UNESCO COURIER 26(7), July 1973, pp. 26-31.

Illustrated with nine black and white pictures, this article gives an intriguing description of the archives housed in the Matenadaran in Yerevan. A very good idea of the role of manuscripts in historical and literary study is conveyed in this account.

Howard R. Floan, WILLIAM SAROYAN N.Y.: Twayne Publishers, 1966.

Considerable background on the most famous Armenian-American author is given in this study of him and his works.

Suren Gaisaryan, "The Heights of Poetry" in the SOVIET LITERATURE MONTHLY, No. 3, 1966, pp. 128-136.

Valerie Goekjian, THE CHRISTIAN LITERATURE AND FINE ARTS OF THE ARMENIANS. New York: Diocese of the Armenian Church of America, 1973. 23 p. $1.00

This inexpensive pamphlet is well illustrated and gives information on Armenian literary development, as well as some background on the other areas of expressive arts.

Hagop E. Mikelian, "Armenian Literature" in Joseph T. Shipley, (ed.), ENCYCLOPEDIA OF LITERATURE, Volume I. New York: Philosophical Library, 1946, pp. 57-65.

A. Safrastian, "Armenian Thought and Literature since 1828", ASIATIC REVIEW 26, April 1930, pp. 331-336.

V. Karekin Sarkissian, ARMENIAN CHRISTIAN LITERATURE London: Faith Press, 1960.

William Saroyan, PLACES WHERE I'VE DONE TIME New York: Praeger Publishers, 1972. $6.95

ARMENIAN-AMERICAN PERIODICALS

A great deal can be learned about Armenian citizens of the United States by reading the periodicals published by and for the Armenian-American community. This list contains examples of the English language publications, samples of which can be obtained for class use.

ANI NEWSLETTER This is the organ of the Armenian General Benevolant Union youth in New England. AGBU, 247 Mt. Auburn Street, Watertown, MA. 02172

ARARAT An art and literary quarterly published by the Armenian General Benevolant Union of America, Inc. 628 Second Avenue, New York, N.Y. 10016.

ARMENIAN AMERICAN OUTLOOK A journal containing articles concerning the work of Armenian Protestants published by the Armenian Missionary Association of America, Inc. 140 Forest Avenue, Paramus, New Jersey.

THE ARMENIAN CHURCH A cultural and religious monthly published by The Diocese of the Armenian Church of North America, 630 Second Avenue, New York, N.Y. 10016. $3 a year.

THE ARMENIAN DIGEST An illustrated cultural and literary monthly. T & T Publishing Cp., GPO Box 678, New York, N.Y. 10001. $10 a year.

THE ARMENIAN MIRROR-SPECTATOR A community news weekly that is issued by the Armenian Democratic Liberal Organization, 755 Mt. Auburn St., Watertown, MA. 02172

THE ARMENIAN REPORTER An independent cultural and news weekly that carries many general and historical articles. P.O. Box 488, Flushing, N.Y. 11355 $12 a year.

THE ARMENIAN REVIEW An historical, literary and political quarterly. The Armenian Revolutionary Federation, 212 Stuart St., Boston, MA. 02116 $6 a year.

BULLETIN OF THE ARMENIAN CHURCH PRELACY EASTERN DIOCESE Gives information about the activities of the church and background on some famous Armenian figures and events. Order from the Armenian Church Prelacy, 138 East 39th Street, New York, N.Y. 10016. Free.

BULLETIN OF THE ARMENIAN SCIENTIFIC ASSOCIATION OF AMERICA This is a semi-annual news sheet. Armenian Scientific Association of America, 30 Half Moon Lane, Irvington, New York, 10533

THE CALIFORNIA COURIER A news weekly. P.O. Box 966, Fresno, CA 93714

GIR OU GIRK A semi-annual news and literary publication in Armenian and English. Armenian Literary Society, Inc., 114 First Avenue, Yonkers, New York 10704

HOOSHARAR Community news and information about the activities of AGBU. Alternate issues are in English. Armenian General Benevolent Union of America, Inc., 628 Second Avenue, New York 10016 $3 a year.

THE ARMENIAN WEEKLY News of Armenian affairs and activities. Hairenik Association, Inc., 212 Stuart St., Boston, MA 02116 $8 a year.

Theme Five

ARMENIAN CHRISTIANITY

What are the origins of Armenian Christianity?

Two of Jesus' twelve disciples, Bartholomew and Thaddeus, lost their lives attempting to evangelize Armenia, according to tradition. Their efforts, and those of other Christian missionaries, won some Christian adherents in Armenia at a very early date. At least, by the years 110, 238 and 280 A.D. we know that there were sufficient Armenian Christians to warrant various kings of the country to persecute them. The first Armenians to be martyred for their faith date from this era.

The second great enlightener of Armenia was St. Gregory (Krikor) and for this reason, members of the Armenian Apostolic Church are sometimes known as "Gregorians". After having been persecuted and experiencing many difficulties, St. Gregory succeeded in converting King Trdat (Tiridates III). In 301 A.D. Christianity was proclaimed as the official faith of the Armenian State. St. Gregory was sent to Caesarea in order to be consecrated there as the first primate or catholicos of the Armenian Church.

How did Christianity influence the Armenian political and social situation?

Although Christianity had been officially adopted by the Armenian State, a long period of dissemination ensued before all of the Armenians were practicing Christians. The new faith was opposed by their Persian overlords who feared that having a common religion would ally the Armenians with Christian Byzantium. Therefore, several Persian kings tried to impose their Zoroastrian religion on their Armenian vassals without success. Although it had to contend with this external opposition, Armenian Christianity flourished in the homeland. Among its early leaders were St. Nerses the Great, who established a system of monasteries and orphanages, and St. Mesrop, the originator of the Armenian alphabet of thirty-six letters. St. Sahak, the Catholicos who was St. Mesrop's contemporary, also lent his support to efforts that were aimed at developing indigenous letters and literature.

A decree ordering all Armenian Christians to become Zoroastrians was issued by the Persian ruler, Yazgerd II in 450 A.D. It caused a revolt in Armenia led by a prince by the name of Vartan Mamigonian. St. Vartan and his small Armenian army were overwhelmed by the Persian hordes at the Battle of Avarayr in 451 A.D. But their brave defense convinced the Persians that the Armenians were ready to die rather than abandon their faith. Controversies and conflicts continued; however the Persians finally granted religious liberty and a measure of autonomy to Armenia.

What is the particular doctrinal position of the Armenian Church?

While this life and death struggle between the Armenians and Persians was going on, an ecumenical Church Council was convened at Chalcedon, near Constantinople. Due to the conditions at home,

the Armenian Church wasn't represented at Chalcedon where it was decided to accept the doctrine of Christ's dual nature: both divine and human. At the Council of Ephesus which met in 431 A.D., however, the dogma of "a single nature united in the incarnate Word" had been adopted. As soon as conditions permitted, in the year 506 A.D., joined by representatives from other Oriental communions, the Armenian Apostolic Church re-affirmed its opposition to the "two-natures" theology. With the other Oriental churches, it declared itself to be monophysite, or believing that Christ had a single nature. It is this article of faith that has always distinguished the "pre-Chalcedon" Armenian, Assyrian, Coptic and Ethiopian Churches from the "Post-Chalcedon" theology of the Greek Orthodox, Nestorians, Roman Catholics and most Protestants.

Who heads the Armenian Apostolic Church?

During Armenia's long history as a Christian nation, the seat of the Catholicos or spiritual head of the national church has been located at a number of sites. Originally, the Catholicos resided near the first Christian cathedral built at Vagharshapat near Mount Ararat. This spot was named Holy Etchmiadzin, which means "the place where the Only Begotten Son has descended" in honor of the vision that St. Gregory had when he directed that it be built there. Later, however, the spiritual center of the Armenian nation was moved to the city of Dvin, which had previously become its political capital. After the first Arab invasion of Armenia in 640 A.D., the catholicate was brought to Ani, the capital city of the Bagratid Armenian Kingdom. When Ani was destroyed, the center of the Armenian Church eventually was re-established at the Castle of Romkla on the banks of the Euphrates River, where it remained for almost a hundred and fifty years.

When the Cilician Kingdom of Armenia was established, the catholicate was moved to its capital, Sis, in 1293. It remained there for a long time, but after the fall of Cilician Armenia in 1375 Sis lost much of its prestige and cultural vigor. The Catholicos at Sis refused to relocate, himself, but in 1441 he agreed that a new Catholicos might be elected in addition to himself, to take up residence at Holy Etchmiadzin, the original seat of the Church. Since that date there have been two catholicates in the Armenian Church; the Catholicate of All Armenians at Etchmiadzin, which is now in Soviet Armenia, and the Catholicate of the Eminent House of Cilicia, which is today located at Antelias, a suburb of Beirut, Lebanon. For a time, there was also a third catholicate at Aghtamar, on an island in Lake Van, but it became extinct.

At the present time, the Supreme Patriarch and Catholicos of All Armenians is His Holiness, Vasken I. The present Catholicos of the Eminent House of Cilicia is His Holiness, Khoren I. In addition, two Armenian Patriarchates have been historically important; the Patrriachate of Jerusalem and that of Constantinople, and these are both still in existence today.

This brief historical sketch helps us to understand a bit of the background of Armenian Christianity. As the most ancient national church in continuous existence, this communion is particularly interesting and worthy of study. It represents a fourth variety of the faith, complementing the better known Orthodox, Roman Catholic and Protestant varieties.

How can the differences among modern Armenian Christians be explained?

Today, Armenian Christians in the United States belong to four ecclesiastical bodies. Those who adhere to the historic apostolic Church of Armenia are in two organizational structures. The largest of these is the Diocese of the Armenian Church of America. It was established in 1898 and is directly linked with the Etchmiadzin Catholicate. Forty-two parishes in fourteen states and Canada comprise its Eastern Diocese, and there are fifteen churches in Arizona and California in its Western Diocese. The Most Reverend Archbishop Torkom Manoogian, whose seat is at St. Vartan Armenian Cathedral on Second Avenue in New York City, is presently the Primate of the Armenian Church of America.

The other ecclesiastical body representing the historic Armenian Church in our country is the Prelacy of the Armenian Apostolic Church of America, established in 1957 after controversies going back more than twenty years. It is directly related to the Catholicate of Cilicia at Antelias, Lebanon. Thirty-two parishes in eleven states, the District of Columbia and two Canadian provinces are affiliated with the Prelacy. Its headquarters is also in New York, and the seat of its head, His Grace Archbishop Karekin Sarkissian, is St. Illuminator's Armenian Apostolic Cathedral on East 27th Street. The liturgical language and the ritual used by both of these church organizations are practically identical.

The separation between the two groups dates back to 1933 and stems from political controversies within the Armenian diaspora. The members of the Armenian Democratic Liberal Organization (Ramgavar) tend to participate in the Diocese, while adherents of the Armenian Revolutionary Federation (Dashnak) are likely to belong to Prelacy parishes. In part, their cleavage reflects different perspectives regarding the adequacy of Soviet Armenia as the homeland. In part, it derives from cultural distinctions between western and eastern Armenians. The Cilician Armenians originally came from western Turkey. They still have many ties with their relatives who now reside in Syria and Lebanon, and they all aspire to a free and united Armenian state that will be allied with the western democracies. The eastern Armenians have generally hailed from the Caucasus or Turkey's eastern provinces. Historically, they have been in the orbit of Persia or Russia, and now that of the Soviet Union. While most of them certainly don't favor communism either, they do accept the Soviet rule over the remnants of their homeland as an established fact. So they urge cultural rather than political Armenianism.

Why are there Uniate Armenians?

Roman Catholic efforts to assimilate the Armenian Apostolic Church have a long history. Often, there was a political as well as a religious motive for uniting. Either, Armenians wanted the support of the Catholic powers of Europe, or the European Catholics coveted having the Armenians as their Middle Eastern allies. At the time of Cilician Armenia, some of the Armenian Catholicoi favored joining the Latin Church, a move that also had the backing of their French sovereign. But this move was opposed by the local Armenian clergy and common people, who succeeded in preventing it from taking place.

In the Eighteenth Century the Abbot Mekhitar of Sivas began an Armenian religious order that had direct Roman Catholic patronage. At first located in the Morea, it was later established on the island of

San Lazzaro in Venice. This famous monastery has made a tremendous cultural impact on all Armenians by conducting many scholarly studies regarding Armenian history, language and literature. In 1773 a separate monastery was opened in Trieste, which had to move to Vienna in 1811 when Napoleon invaded Italy. It has also been an active force, preserving Armenian culture and purveying Armenian learning through schools and publications.

A Roman Catholic Armenian Patriarchate in Cilicia was begun in 1740, to serve the interest of Armenians who accepted Papal supremacy. In 1830, as a result of French and Italian diplomatic moves, the Ottoman authorities recognized a separate Roman Catholic Armenian Patriarch of Constantinople. The Armenians who adhered to the Latin Church became a separate community, distinct from the Armenian Mother Church, at this time. There has always been relatively few Latin or Uniate Armenians, but some of them have immigrated to the United States. Today, there are a few Armenian Rite Roman Catholic Churches in our country, but most of the Catholic Armenians tended to be absorbed into existing parishes where they settled.

What is the Armenian Evangelical Union?

The fourth main variety of modern Armenian Christianity dates from 1846 when forty members of a reform group within the Armenian Apostolic Church called the Armenian Evangelical Union joined together to constitute the First Armenian Evangelical Church in Constantinople (Istanbul), Turkey. They had responded to the teaching of American Congregationalists who had been sent to Turkey under the auspices of the American Board of Commissioners for Foreign Missions. Although the objective of the missionaries had been to enlighten and enliven the Mother Church, their activities caused the Armenian authorities to excommunicate the members of the evangelical movement within their church. Using British diplomatic intervention with the Ottoman government, the Americans helped found a new ecclesiastic body and civil community for the Protestant Armenians.

Although it also remained relatively small, little Armenian Evangelical Churches were opened all over Turkey. They later spread to Greece, Lebanon and Syria and from there, to the United States. Today, a number of Armenian Evangelical Churches still function in our country, composed of the former members of the Armenian Evangelical Union and their descendents. The Armenian Missionary Assiation of America is the main Protestant organization for Armenian-Americans, and its offices are in Paramus, New Jersey. The Armenian Missionary Association (AMA) sponsors Haigazian College in Beirut, Lebanon, the largest Armenian institution of higher learning outside of Soviet Armenia.

STUDY ACTIVITIES ON ARMENIAN CHRISTIANITY

(1) Students can draw and illustrate time lines showing events in the long history of Armenian Christianity. A good source of information is ARMENIA: AN ABRIDGED HISTORIC OUTLINE OF ITS CHURCH AND PEOPLE. N.Y.: Diocese of the Armenian Church of America, 1964. 72 pp., illustrated. Multiple copies of this inexpensive booklet could be purchased for student use.

(2) A visit to an Armenian Church is interesting and rewarding. The local Armenian clergy are usually glad to explain the liturgy and arrangement of the church, and some of the larger churches contain beautiful works of art. If the class is able to attend a celebration of the Divine Liturgy (Soorp Badarak), it will help them to understand if brochures that explain the service are procured from the Prelacy. Entitled THE SOORP BADARAK OF THE ARMENIAN APOSTOLIC CHURCH, these are available at nominal cost. If you can't actually attend the service, many fine recordings of the Badarak sung in its two main musical settings are available (see the Discography).

SELECTED SOURCES ON ARMENIAN CHRISTIANITY

Leon Arpee, THE ARMENIAN AWAKENING: A HISTORY OF THE ARMENIAN CHURCH, 1820-1860. Chicago: University of Chicago Press, 1909.

Leon Arpee, A HISTORY OF ARMENIAN CHRISTIANITY. New York: Armenian Missionary Association of America, 1946.

CRISIS IN THE ARMENIAN CHURCH New York: Armenian National Apostolic Church of America, 1958. Three articles reprinted from the ARMENIAN REVIEW, Winter, 1957 which explain the controversy in the Armenian Church from the perspective of the dissident group.

Giragos H. Chopourian, THE ARMENIAN EVANGELICAL REFORMATION: CAUSES AND EFFECTS. New York: Armenian Missionary Association of America, 1972.

Edward F.K. Fortescue, THE ARMENIAN CHURCH. New York: AMS Press, 1970.

Oshagan Minassian, A BRIEF HISTORY OF THE ARMENIAN CHURCH: PAST AND PRESENT. Watertown, Massachusetts: No publisher given, 1961.

Hagop Nersoyan, THE FAITH OF THE ARMENIAN CHURCH. N.Y.: Diocese of the Armenian Church of North America, 1960.

Hagop Nersoyan, A HISTORY OF THE ARMENIAN CHURCH WITH THIRTY-FIVE STORIES, N.Y.: Diocese of the Armenian Church of North America, 1963.

This paperback volume contains interesting stories about the saints and famous leaders among Armenian Christians. Intended for young readers, it is an excellent resource for middle and high school youth.

Malachia Ormanian, THE CHURCH OF ARMENIA, Second Edition. London: A.R. Mowbray and Co., 1955.

Religious Education Council, BELONGING TO GOD. New York: Armenian Apostolic Church of America, 1973. Fourth Grade

Some parts of this booklet contain conventional religious lessons, but other sections describe Armenian Christianity for elementary or middle school readers and illustrate aspects of it with pictures and drawings. $2.

Karekin Sarkissian, "The Armenian Church in Contemporary Times" in A.J. Arberry, (ed.) RELIGION IN THE MIDDLE EAST: THREE RELIGIONS IN CONCORD AND CONFLICT. Cambridge: Cambridge University Press, 1969, pp. 462-520. Also reprinted separately as a brochure by the Prelacy of the Armenian Apostolic Church of America.

ARMENIAN HOLIDAYS

The Feast of the Nativity and Theophany of Christ . . . . . January 6

Armenian Christmas is celebrated according to the old calendar with the divine liturgy on the Eve and again early on Christmas morning. After going to church, the custom is that children and younger adults visit their elders. The children will receive small coins from their grandparents, when they kiss their hands on this holiday. A special pudding made from dried fruit and pounded wheat, called, anoushabour, must be part of a traditional Armenian Christmas dinner.

Vartanantz (St. Vartan's Day) . . . . Toward the end of February or in early March

This is a day of remembrance for the Battle of Avarayr which was fought on July 2, in 451 A.D. The Armenian commander, Vartan Mamigonian, and many of his men, lost their lives defending Armenian Christianity against a much larger Persian army that aimed at converting the Armenians to Zorastrianism, the State religion of Persia. Speeches and poems are read in Armenian Churches following the divine liturgy on this day. In the evening the children may go out to surprise their neighbors with masks on for paregentan, a children s carnival that recalls a pagan custom that was practiced before the Armenians were converted to Christianity.

The Feast of St. Gregory, the Illuminator of Armenia . . . . . Three days in March, June and July

St. Gregory (Krikor) was imprisoned for fifteen years in the dungeon of the royal castle at Artashat. At last the holy man received a vision and was released when he cured King Tiridates III of an illness. The King with all of his court was now baptized, and Gregory had the church that he had seen in his vision built at Vagharshapet. This place was now renamed Echmiadzin ("the Only-Begotten has descended") and it is still the seat of the Catholicos of All Armenians. The three days celebrated commemorate when St. Gregory was imprisoned, when he was released from the dungeon, and when he became the first Catholicos of the Armenian Church in 301 A.D.

Memorial Day for the Armenian Martyrs . . . . . April 24

A day of mourning and recollection for the Armenians who lost their lives in the massacres. Demonstrations are held each year in Boston, Chicago, Detroit, Washington, Montreal and Toronto.

The Feast of Saints Sahag and Mesrob, Translators . . . . . July 12

Celebrates the two early fathers of Armenian literacy. Mesrob who invented the Armenian alphabet and Sahag who used it to translate parts of the scriptures into the Armenian tongue. The Armenian alphabet was invented in 404 A.D. and ushered in what became known as the "Golden Age" of Armenian Literature. This is an occasion for poetry readings and dramatic productions in Armenian schools.

Theme Six

ARMENIAN FINE ARTS

What architectural contributions have Armenians made?

Although few examples of pre-Christian Armenian construction have been uncovered, apparently imposing Urartu temples were built. After Armenia adopted Christianity, however, Persian and Syrian influences contributed toward developing edifices in Armenia that were the predecessors of three famous European styles: Romanesque, Gothic and Moorish. For example, the Fourth Century Church of St. Hripsime at Vagharshapat appears to have been the first Romanesque basilica in the world. Gothic buttresses and arches were featured in Armenian churches long before they became common in Europe. The oldest Gothic arch was used in the capital city of Ani, and the Cathedral of Ani, built between 980-1012 A.D. is a pure Gothic type structure. The horseshoe arch which characterized Arab and Spanish construction was also derived from earlier Armenian buildings.

There were five characteristics of traditional Armenian ecclesiastical architecture, and these are being revived in a modernized form in recently constructed churches.

(1) The churches were built entirely of stone.

(2) Although they were laid out in the form of a cross, they were shaped differently from Byzantine edifices.

(3) The exterior of the Armenian dome has a conical or rounded pyramidal shape.

(4) Niches or hollow openings were included in their walls.

(5) The rich decorative reliefs and sculptures were original and not imitations of previous styles.

What are the characteristics of Armenian sculpture?

Historically, most Armenian sculpture has been a decorative art used to embellish buildings. Armenian churches, like their Georgian counterparts, often had highly decorated interiors, usually featuring low reliefs. One of the most famous forms of sculpture was the free standing stone cross or "khatchkar" carved from massive basalt rock into delicate, intricate patterns. These are so much like the later Celtic crosses of Ireland and Scotland that some relationship between them has been speculated. A "khatchkar" could be organized into a series of panels, ingeniously recounting a series of Biblical incidents or projecting a set of canonical symbols. Armenian craftsmen were more dependent on Byzantine practices when they created bookcovers made from precious metals or shaped relicquaria, but they also excelled in these forms of ornamental art.

Were there Armenian painters?

Painting wasn't as commonly used as were carved decorations in Armenian churches, but Armenian monks did create fine illuminated manuscripts. Most of these were produced after the Ninth Century, and beautiful manuscript work was also later done in Cilician Armenia.

Watercolor and oil painting developed among the Armenians in the Nineteenth Century. Several modern Armenian painters, such as Akop Akopyan, Minas Avetisyan and Mardiros Saryan, all of whom work in the Soviet Union, have international reputations today.

What is Armenian music like?

Armenian music can be traced back to the Third and Second Centuries, B.C. The famous professional minstrels or folk singers called Gusans come from these ancient times, as do women who sang lamentations at funerals, dzainarku, and female dancers, vardzaks. Even when music came to serve the church after Armenia was Christianized, we can suppose that many formerly pagan hymns were "baptized" along with their singers, forming the early basis of the new hymnody. Armenian Church music also shows Greek, Byzantine, Roman and especially Arabic and Persian influences. New types of hymns were devised, such as the Tagh (verses) derived from the preaching of Jesus, and the Gandzer (treasures) which were chanted over the dead as their renunciation of the temporal world. Armenians also created the Avetis (tidings) where the texts come from the Gospels and are similar to European Christmas carols. Perhaps the greatest treasure of Armenian ecclesiastical music is found in the sharakans (melodic verses) or hymns composed by spiritual leaders such as St. Nerses the Graceful.

Today, the Divine Litury (Soorp Badarak) of the Armenian Church is normally sung in one of two settings. The first of these was composed by Makar Yekmalian between 1887 and 1893, and recommended for use by Catholicos Khrimian in 1895. The other setting was composed by Komitas Vartabet (Vartabet means a celebate monk or doctor of the church) and first published in Paris in 1933. Although other musical settings have been composed, these two are almost universally sung today.

Komitas was also a master of Armenian folk music, and Spiridon Melikian has been an important musical ethnographer of the Armenians, collecting the popular songs of many regions. There are also famous Armenian operas written by composers such as Arshak Chookhajian and Armen Tigranian. Alexander Spendiarian developed Armenian symphonic music, and, of course, Aram Khachatourian is internationally famous as a composer. Recordings of all of these types of Armenian music are identified in the discography in this section of the curriculum.

SOME SUGGESTED TEACHING STRATEGIES

1. Use color plates or slides to help your students identify the characteristics of Armenian visual arts.
2. Students could reproduce traditional Armenian decorative motifs on blocks of soap or plaster.
3. A folk dance group could learn an Armenian dance and present it in costume. Many Armenian organizations have folk dance groups that might assist.
4. By listening to recorded performances and studying sheet music, students could learn to sing Armenian folk songs in the original languages. Keep an eye out for amature and professional concerts of Armenian music in your vicinity.

ARMENIAN CULINARY ARTS

Cooking is certainly another justly famous Armenian "fine art". Any group that studies about Armenian culture deserves to become acquainted with the foods enjoyed by Armenians. One way to do this is to visit an Armenian resturant, but an even better way is to do some Armenian cooking. There are many guides to Armenian cuisine, but here are three that are of special interest to students.

Rose Babcian, ARMENIAN-AMERICAN COOK BOOK. Watertown, Mass.: , 1964. 292 pp. + index.

This volume is the epitome of practical Armenian cooking manuals. It is rich in background, organized step by step, uses ingredients that can be found in the United States and is filled with about five hundred recipes. The raw materials, customs and foods are explained in short articles throughout this book. There is even a section in it containing suggested Armenian menus.

Order from Mrs. Rose Babcian, 710 Mt. Auburn Street, Watertown, Massachusetts.

George Mardikian, DINNER AT OMAR KHAYYAM'S N.Y.: Viking Press, 1945. 146 pp. + index.

America's best known Armenian resturanteur gives you directions for making dolma (stuffed vegetables) and sarma (stuffed grape leaves). He describes how to make irmik helva (a dessert made from cream of wheat). There is also rich background information about the origins of the foods and the traditional settings in which it would be served.

TREASURED ARMENIAN RECIPES. New York: Armenian General Benevolent Union, Inc., 1949, 1959 . . . 115 pp. + glossary and index.

Most Armenian-American homes have a copy of this book, for it has been re-printed no less than twenty-four times! It gives directions for making appetizers, soups, meats, pilaf, breads and many delightful (but very rich) desserts.

Order copies from Mrs. Hagop S. Derderian, 960 Trailwood Path, Birmingham, Michigan 48010 $4.50

SOURCES ON ARMENIAN FINE ARTS

"Armenian Arts" in A NEW GOAL: JUNIOR EDUCATIONAL PROGRAM 1971-1972. Watertown, Mass.: Armenian Youth Federation of America, 1971, pp. 47-57.

"The Armenian Fine Arts", Educational #3 Watertown, Mass.: Armenian Youth Federation of America, March 1962. Mimeographed bulletin, 5 p.

Margarita Arutyunyan, "The Music of Armenia" in the SOVIET LITERATURE MONTHLY, No. 3, 1966, pp. 194-199.

Robert Atayan, "The One Hundredth Birthday Anniversary of Komitas", in ARMENIA TODAY, 8-9(1969), pp. 20-25.

P.Z. Bedoukian, COINAGE OF CILICIAN ARMENIA. New York: ,1962.

John Carswell, NEW JULFA: THE ARMENIAN CHURCHES AND OTHER BUILDINGS. Oxford: Clarendon Press, 1968.

Sirarpie Der Nersessian, AGHTAMAR: THE CHURCH OF THE HOLY CROSS. Cambridge: Harvard University Press, 1965.

DOCUMENTS OF ARMENIAN ARCHITECTURE. Milan: Edizioni Ares, 1970.

This beautiful series consists of separate paperback volumes on Haghbat, Khatchkar, Sanahin and S. Thadei' Vank, with more to be printed subsequently. Lovely full color photographs with sketch plans and an explanation of each edifice.

L.A. Dournovo, ARMENIAN MINIATURES. New York: , 1961.

George Geodakian, "Alexander Spendiarian: The Great National Composer", in ARMENIAN DIGEST 2(7), January 1972, pp. 147-155.

Valarie Goekjian, THE CHRISTIAN LITERATURE AND FINE ARTS OF THE ARMENIANS. N.Y.: Diocese of the Armenian Church of America, 1973.

Rouben Gregorian, "Armenian Music - Past and Present". A printed article reproduced for the Armenian Studies Cource at Boston University, sponsored by the Armenian Relief Society, July 6 - August 4, 1971, pp. 59-66.

Rouben Gregorian, "Church Music of the Armenians", mimeographed lecture delivered at the Armenian Studies Course at Boston University, sponsored by the Armenian Relief Society, July 6 - August 4, 1971, pp. 79-82.

A.L. Mongait, ARCHEOLOGY IN THE USSR. Baltimore, Md.: Pelican Books, 1961.

MONUMENTS OF ARMENIAN ARCHITECTURE. Beirut, Lebanon: Hamazkain Association, 1972. (Garmirian Fund Publication, No. 1)

This volume contains beautiful full color plates of historic Armenian edifices in the Middle East together with an explanatory text.

B. Piotrovsky, THE ANCIENT CIVILIZATION OF URARTU. London: , 1969.

E. Utudjian, ARMENIAN ARCHITECTURE: 4TH TO 17TH CENTURIES. Paris: Editions Albert Marance, 1968.

"Treasures of Armenian Art", an illustrated series in ARMENIAN DIGEST 1971-1972.

A DISCOGRAPHY OF ARMENIAN MUSIC

ARMENIA IN MUSIC. Robert Mesrobian, baritone and the Komitas String Quartet. Contains ten songs. RM 1101, 10 inches, Beaconsfield Records. $4.25

ARMENIA, ARMENIA. Songs and dances with Hachig Kazarian and his ensemble. Fifteen selections. MF(S) 452, Monitor Recordings, Inc., 156 Fifth Avenue, N.Y. 10010. $4.98.

ARMENIAN CHORAL FAVORITES. Knar Armenian Choral Group, Philadelphia. Arsen Sayan, Director. Eleven choral works. AS-110-11.

ARMENIAN COUNTRY DANCES. Arshak Khentirian. Produced by Alex Manakian. AM 1002 (stereo). Groung Records, Box 80110, Beirut, Lebanon.

ARMENIAN FESTIVAL. Song and Dance Ensemble, Tatul Altunian, cond. Fifteen selections. MF 352 (monoaural) Monitor Recordings. $4.98

ARMENIAN FOLK DANCES. Instrumentals and the Armenian Radio Orch. Contains fourteen dance tunes. MF 321 (monoaural) Monitor Recordings, $4.98

ARMENIAN FOLK DANCES. Arranged by Alex Menakian. Produced by the Armenian Cultural and Educational Association (Hamaskaine), 10 Hussein Beyhoun Street, Beirut, Lebanon.

ARMENIAN FOLK SONGS. Features the Armenian State Chorus, Aran Ter-Oganesian, conducting, and the Armenian Song and Dance Ensemble, Tatul Altunian, director. Contains eighteen selections. MF 303 (monoaural) Monitor Recordings. $4.98

ARMENIAN FOLK SONGS. The Armenian State Folk Song and Dance Ensemble, Tatul Altunian, Director. Contains twelve selections. MG 78816-7 Hyehemark Records, Box 325, Murray Hill, N.Y. 10016

ARMENIAN FOLK SONGS AND DANCES. The Libano-Armenian Folk Dance Ensemble at Baalbek. LPVDX 130 (monoaural), Parlophone Voix de l'Orient, England. Order from Peters International, Inc. 600 Eighth Avenue, New York, N.Y. 10018

THE ARMENIAN MASS (Surp Badarak). The Cosmopolitan Choral, Florence Mærdirosian, cond. XWN 18726 Westminster R cording Sales Corp., 275 Seventh Avenue, New York, N.Y. 10001

ARMENIAN ORGAN MASS. Berj Zamkochian. GIA, S-135 (monoaural) G.I.A. Records, 2115 West Sixty-third St., Chicago, ILL 60636

ARMENIAN SONGS: "Hye Yerk". Armen Gyirg, tenor. Contains fourteen secular songs. GLP 57 Guirak Records, 353 Third Avenue, New York, N.Y. 10010

ARMENIAN SONGS. Florence Mardirosian, cond., and the Cosmopolitan Chorale. Contains songs by Krikor M. Suni, Komitas Vartabed and other Armenian composers. XWN 18624 Westminster

ARMENIAN SONGS. The Cosmopolitan Chorale conducted by F. Mardirosian. Contains seventeen selections. MF 457 (stereo) Monitor Recordings. $4.98

ARMENIAN SONGS AND DANCES. Hovhaness Badelian and Ophelia Ambartsumian. Contains fourteen selections. MF 400 (monoaural). Monitor Recordings. $4.98

CHANTS LITURGIQUES DE L'EGLISE ARMENIENNE APOSTOLIQUE (Liturgical Chants of the Armenian Apostolic Church). Ara Bartevian, cond., choir and soloists. CLVLX 451 (stereo), produced by Vogue, France. Order from Peters International, Inc.

CLASSICS. Berj Zamkochian. The Gregorian Institute, S 202. $5.98

A CONCERT OF ARMENIAN MUSIC. The Armenian National Choral Society of Boston, Siranoush der Manuelian, cond. Contains nineteen sacred and secular selections. F-Cam I&II.

EASTER EVE IN THE ARMENIAN CHURCH (The Divine Liturgy: Badarak). Setting arranged by Comitas Vardapet (1869-1935). The priest, soloists and choir of St. James Church. CS-2 (two stereo records). The St. James Armenian Apostolic Church, 476 Mt. Auburn St., Watertown, Massachusetts. $3.50

EVENINGS IN EREVAN. Jacques Duvalian. Fifteen Aremnian songs and dances. MF 429 (stereo) Monitor Recordings. $4.98

FOLK SONGS FROM ARMENIA. Contains fourteen selections. WF 12013 Westminster.

GAYNE (Ballet Suites 1 and 2, 1942) by Aram Khachatourian (1903-) This music is based on Armenian folk tunes and ballads. Fistoulari, the London Symphony. Everest 3052. $4.98

KOMITAS. Dances and Songs composed by Komitas Vartapet. KCC-100, A-D (two stereo records). The Komitas Centennial Committee, Inc., Arra Avakian, Executive Director, Fresno State College, Fresno, California.

L'ARMENIE. Ara Bartevia Folklore Chorus and orchestra. Contains fourteen songs and dances. CLVLX 199 (stereo), produced by Vogue, France. Order from Peters International, Inc.

REMEMBERING ARMENAG SHAH MOURADIAN. Armenag Mouradian (1878-1939) was a famous tenor, born at Moush in Asia Minor and prepared at the Conservatory of Music in Paris, France. This record contains ten of his renditions of Armenian popular songs. DAR-1,2. Produced by the Danon Patriotic Union.

SHARAGANS (Armenian Christmas Carols) Contains ten carols that were recorded in performance at Jordan Hall, Boston, by the Chamber Singers and Chamber Orchestra of the Friends of Armenian Culture Society. (stereo) Vogt Quality Recordings, Box 302, Needham, MA 02192.

SONGS OF ARMENIA AND THE CAUCASUS. The Armenian-Caucasian Folk Ensemble. SRLP-8110 (stereo) Request Records, Inc. 66 Mechanic Street, New Rochelle, N.Y.

SONGS FOR CHILDREN. Daniel Der Sahakian, producer. A delightful collection of ballads, counting and fun songs in Armenian for little children. Voice of Stars, Lys Record Company, 233 Nahr Str., Beirut, Lebanon.

Tigranian, ANUSH, An Opera in Five Acts. A performance of Armen Tigranian's (1879-1950) work by the Armenian State Opera and Ballet. MC 2081/2/3. (three monoaural records), Monitor Recordings. OPW 1302, Westminster. $2.98 per record.

Tigranian, DAVID-BEG, Armenian Opera in Three Acts. This work deals with the struggles early in the 18th Century to free Armenia of Persian rule. The Armenian State Opera, M. Tavrizian, cond. MC 2084/5 (two monoaural records). Monitor Recordings. $2.98 per record.

TRESORS DE LA LITURGIE ARMENIENNE (Treasures of the Armenian Liturgy) Ara Bartevian, cond., soloists and choir of the Armenian Church, Paris. CLVLX 454 (stereo), produced by Vogue, France. Order from Peters International, Inc.

YEREVAN. One of the "Around the World" series. Features the Armenian State Opera and Orchestra, Aram Khachaturian, cond. BR-50019. Bruno Hi-Fi Records. Musicart International, Ltd., 1958.

Theme Seven

ARMENIAN POLITICAL AIMS

It is a characteristic of the so-called "unmeltable" ethnic communities in the United States that they are structured by various internal political outlooks. Frequently this dimension of their culture is entirely ignored by outsiders, but it is a dynamic reality for most members of the community, itself. Unless they have been totally assimilated into the majority American culture, Armenian citizens of our country have preferences or allegiances for one or another of the modern Armenian political organizations. Depending on the nature of their political persuasion, Armenian-Americans are likely to participate in one or another charitable organization, send their children to an Armenian language school affiliated with one or another group, and belong to either a Diocese or a Prelacy parish of the Armenian Apostolic Church.

There are now excellent descriptive-analytic studies of Armenian politics and "The Armenian Question" in English. Especially to be recommended are Atamian (1955), Hovannisian (1969, 1971) and Nalbandian (1963); which together with other sources are listed in a selected bibliography. The English language Armenian press in the United States is also a good source of understanding regarding Armenian political commitments and contentions.

Considering specific Armenian revolutionary actions and political aims, however, should lead into some basic questions such as:

(1) Is violence or rebellion ever justified?

(2) What are the causes and characteristics of genocide?

(3) Of what does "nationhood" consist?

(4) How can small states protect themselves from being dominated or taken over by major powers?

(5) What rights does a cultural minority have within a larger society?

(6) What is the optimum role for international organizations such as NATO and the UN in contributing to the resolution of conflicts between peoples?

Investigating the Armenian experience forms an excellent case study within which to explore these general issues. Concern about them is shared by many other groups, making this part of Armenian Studies an opportunity to explore parallel developments experienced by other national and racial communities.

SUGGESTED LEARNING ACTIVITIES

1. Invite local spokesmen from Armenian political parties and benevolent organizations to visit your class.
2. Make a field visit to the headquarters of an Armenian political party.
3. Compile a notebook on the struggles of some minority to achieve social equality or political autonomy. Include newspaper and magazine articles, songs, revolutionary literature, pictures, and notes on films depicting the conflict.

A QUIZ ON THE "ARMENIAN QUESTION" AND ARMENIAN POLITICS

1. One of the earliest rebellions of Armenians against the repressive rule of the Ottoman Empire took place in 1862 at . . . . . , a town in the Cilician region.

   (a) Aintab
   (b) Erzurum
   (c) Van
   (d) Zeitun

2. The Armenian Question first received serious international consideration at the Berlin Congress of . . . . when the Armenian delegation was headed by the Patriarch of Constantinople, Khrimian Hairik (Mekettitch Khirimian).

   (a) 1832
   (b) 1878
   (c) 1895
   (d) 1921

3. Although six European powers at the Congress of Berlin agreed to replace . . . . . as the guarantors that Armenians living in the Ottoman Empire would receive their civil rights and be given just treatment, little was actually changed.

   (a) the Vatican
   (b) Great Britain
   (c) Austria-Hungary
   (d) Russia

4. Who wrote the famous book called THE WOES OF ARMENIA (VERK HAYASTANI), first penned in 1840-1841 and published in 1858?

   (a) Raffi (Hagob Melik-Hakobian)
   (b) Khatchatur Abovian
   (c) Krikor Ardzruni
   (d) Mikael Nalbandian

5. Which of these organizations <u>was</u> <u>not</u> among the societies which the Armenians in the Ottoman Empire organized for their physical self-protection?

   (a) The Altruistic Society (1869)
   (b) The Union of Salvation (1872)
   (c) The Black Cross Society (1878)
   (d) The Protectors of the Fatherland (1881)

6. In 1896 the Ottoman Sultan Abdul Hamid sent a large force of Turkish soldiers to the city of . . . . . where the idea of revolt against his regime had been rapidly growing. These troops demanded the immediate surrender of all the revolutionary leaders.

   (a) Bitlis
   (b) Dikranagerd
   (c) Sasoun
   (d) Van

7. The first purely political organization among the Armenians was the . . . . . Party, organized at Van on the eastern border of the Ottoman Empire in 1885.

   (a) Armenakan
   (b) Dashnak
   (c) Hunchak
   (d) Ramgavar

8. The Hunchakian Revolutionary Party split into two groups in 1896. The Old Hunchaks continued their former position, while the Reformed (Veragazmial) Hunchaks adopted a more international view. In 1908 the Veragazmial again split to form the Azadagans, who eventually merged with the:

   (a) Dashnaks (b) Hunchags (c) Ramgavars (d) Armenagans

9. The Armenian Revolutionary Federation (Dashnagtzoutyun) was founded in Tiflis in 1890. The originators of this party were:

(a) Christopher Mikaelian
(b) Stephan Zorian (Rosdom)
(c) Mikael Nalbandian
(d) Simon Zavarian
(e) Mikael Varantian
(f) Simon Vratzian

10. The Hunchak and Dashnak Parties both wanted emancipation from the Ottoman yoke. The major distinction between them was:

(a) The Dashnaktzoutyun stressed the interests of the Armenian nation as a whole, whether the people lived in Persia, Russia or Turkey.
(b) The Hunchaks accepted subtle Marxist concepts.
(c) The Hunchak Party was rigidly centralized under strict executive control.
(d) The Hunchaks conceived of the Armenian struggle for political and territorial integrity as part of the international class struggle of the proletariat.

11. The Armenian Constitutional Democratic Party (Hai Sahmanadragan Ramgavar Goosakzoutyun) was formed as a result of the unification of:

(a) Reformed Hunchaks, Old Armenagans, Ideological Union
(b) Reformed Hunchaks, Reformed Dashnaks, Ideological Union
(c) Ideological Union, Defenders of the Fatherland, Reformed Hunchaks

12. The Ramgavar Party was established in:

(a) Alexandria, Egypt (b) Baku, Azerbaijan
(c) Bolis, Turkey (d) Erevan, Armenia (e) Tiflis, Georgia

13. With the advent of the constitutional regime of 1908 in Turkey, the . . . . . cooperated with the young Turks in hopes of creating a more equitable co-existence between the two peoples and in hopes of establishing a semi-autonomous Armenia.

(a) Dashnaks (b) Ramgavars (c) Hunchaks (d) Armenakans

14. The . . . . . completely rejected any cooperation with the Turks and turned their attention to . . . . . as the means for achieving Armenian emancipation.

(a) Hunchaks
(b) Dashnaks
(c) Ramgavars

(a) Russia
(b) England
(c) France

15. The Young Turk Revolution of 1908 had hoped to:

(a) remove Sultan Abdul Hamid II from the throne.
(b) reinstate the Constitution of 1876.
(c) give the Sultan complete power.
(d) create a democratic form of government in Turkey.

16. During the Balkan Wars prior to World War I the Ottoman Empire lost most of its European territories to:

(a) Bulgaria, Greece and Serbia
(b) Britain, France and Roumania
(c) Austria-Hungary
(d) Czarist Russia

17. As a result of the Treaty of Sevres in 1920, Turkey was forced to give up:
    (a) Its former possessions in Egypt and the Sudan.
    (b) The hinterlands around the city of Istanbul.
    (c) The territory that comprises Arabia, Jordan, Palestine, Lebanon, Syria and Yemen.
    (d) All of its territory except a part of Anatolia.

18. Who brought the Armenian Revolutionary Federation to a position of leadership among Armenians in the United States?

    (a) Karekin Chutjian
    (b) Arshak Vramian
    (c) Siamanto
    (d) Rosdom (Stephan Zorian)

19. The Independent Republic of Armenia was proclaimed on May 28, 1918 and the first nation to recognize it by signing a peace treaty with it was,

    (a) France
    (b) Great Britain
    (c) The Soviet Union
    (d) Turkey
    (e) The United States

20. After two years of independence, the Armenian Republic found itself caught between military forces sent by the Soviets and the Kemalist Turks and the Bolsheviks took over the government. However, on . . . . . the Armenians revolted against the Soviet regime and succeeded in re-establishing their independence for forty-three days before the Communists regained control of the country.

    (a) April 2, 1921
    (b) April 10, 1915
    (c) February 18, 1921
    (d) January 24, 1920

PART TWO: An Essay Question (Write three or more paragraphs on one of the topics designated below)

(1) Compare the Armenian experience with the Soviets with that of another nation located in proximity to Russia, such as Estonia, Finland, Hungary, Latvia, Lithuania, Poland or the Ukrainians.

(2) How was the United States of America involved in "The Armenian Question"? What actions did the American government and American private organizations take related to the Armenians?

(3) What was the political situation within the Armenian-American community during the early 1930's? What events resulted from it and why did they happen?

(4) During the last decade, what changes in outlook, policy and action have been manifest within the Armenian communities of the diaspora?

==========

Answers: 1-(d), 2-(b), 3-(d), 4-(b), 5-(a), 6-(d), 7-(a), 8-(c), 9-(a),(b),(d), 10-All are true, but (d) is the best response, 11-(a), 12-(a), 13-(a), 14-(a) and (a), 15-(a),(b),(d), 16-(a), 17-All are true, but (d) is the most inclusive answer, 18-(b), 19-(d), 20-(c).

SOURCES ON ARMENIAN POLITICAL AIMS

THE ARMENIAN REVOLUTIONARY FEDERATION: EIGHTY YEARS OF SERVICE TO ARMENIA. Boston: ARF Central Committee, 1970, 12 p.

This is a general sketch of the ARF and its related organizations, with an explanation of the conditions that created them.

Armenian Youth Federation of America, EDUCATIONAL BLUE BOOK XIII. Watertown, Mass.: A.Y.F., 1972, 46 p.

Contains pictures and sketches of prominant Armenian revolutionary leaders, clergymen and writers.

Sarkis Atamian, THE ARMENIAN COMMUNITY: THE HISTORICAL DEVELOPMENT OF A SOCIAL AND IDEOLOGICAL CONFLICT. N.Y.: Philosophical Library, 1955.

A. Bryer, "The Armenian Dilemma", in HISTORY TODAY 19, May 1969, pp. 345-52.

V.N. Dadrian, "Sources and Signs of Armenian Unrest", PROBLEMS OF COMMUNISM 16, Summer 1967, pp. 70-71.

Arman Hartoon, "Armenia Under Soviet Rule" in the ARMENIAN REVIEW 1(3), 1948, pp. 3-13.

Richard G. Hovannisian, ARMENIA ON THE ROAD TO INDEPENDENCE, 1918. Berkeley: University of California Press, 1969.

Richard G. Hovannisian, THE REPUBLIC OF ARMENIA. Berkeley: University of California Press, 1971.

S. Kocharian, "Soviet National Policy in Armenia", in the CAUCASIAN REVIEW 1, 1956, pp. 81-92.

Johannes Lepsius, "The Armenian Question", in THE MUSLIM WORLD 10, 1920, pp. 341-355.

Mary Matossian, "Armenians" in PROBLEMS OF COMMUNISM 16, Summer 1967, pp. 65-69.

Mary Matossian, THE IMPACT OF SOVIET POLICIES IN ARMENIA. Leiden: E.J. Brill, 1962.

J. Missakian, A SEARCHLIGHT ON THE ARMENIAN QUESTION: 1878-1950. Boston: Hairenik Publishing Company, 1950.

This is a thorough statement of the main threads of the Armenian position from the perspective of the Armenian Revolutionary Federation.

Louise Nalbandian, THE ARMENIAN REVOLUTIONARY MOVEMENT: THE DEVELOPMENT OF ARMENIAN POLITICAL PARTIES THROUGH THE NINETEENTH CENTURY. Berkeley: University of California Press, 1963.

James Naser, (comp.) THE FIRST GENOCIDE OF THE TWENTIETH CENTURY. New York: T & T Publishing, Inc., 1968.

H. Roderic, "The Armenian Crisis (1912-1914)", in THE HISTORICAL REVIEW 53, April 1948, pp. 481-505.

Simon Uratsian, "How Armenia was Sovietized", in the ARMENIAN REVIEW 1(1)-2(1), 1948-1949.